



INTERNATIONAL OLYMPIC ACADEMY



Olympic Studies

26th INTERNATIONAL SEMINAR
ON OLYMPIC STUDIES FOR POSTGRADUATE STUDENTS

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8–30 MAY 2019

Editor
KONSTANTINOS GEORGIADIS
Professor, University of Peloponnese
Honorary Dean of the IOA

ANCIENT OLYMPIA

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CONTENTS

Foreword

by the Honorary Dean of the International Olympic Academy, Prof. Konstantinos GEORGIADIS.....	15

OPENING CEREMONY Ancient Olympia, 9 May 2019

Opening address

by the President of the International Olympic Academy Isidoros KOUVELOU	19

STUDENTS' PAPERS

<i>International goal-oriented sport policy: approaches and recommendations for the Olympic Movement</i> Klaus Roland KRIMMER (GER)	27
<i>A case study of an inter-faith friendship in Lebanon – Sectarianism and High-Level Sports</i> Manal EL TAYAR (LBN)	38
<i>Peacebuilding through Olympism: A case study analysis of a Youth Development Foundation in Colombia</i> Pedro Danilo PONCIANO NUÑEZ (GUA)	50
<i>Olympic diplomacy and peace: historical evolution since the 1956 Melbourne Olympic Games</i> H. Björn GALJAARDT (AUS)	62
<i>The diplomatic legacy of the Mexican Olympiad, 1968</i> Raúl NIVÓN RAMÍREZ (MEX)	70

<i>The Olympic Stadium – A Place of Peaceful Diplomacy?</i> Marlena WYSKOK (POL)	89
<i>Olympic Movement; a crucial resource of sports diplomacy in promoting world peace</i> Seyyedeh Shima MOUSAVI GARGARI (IRI)	97
<i>Olympic Movement: from bringing the Greek world together to bringing the whole world together</i> Zhuo ZHAO (CHN)	107
<i>Seeking Paralympic Sport Identity: An Exploratory Socio-representational Approach</i> Fernand DJOUMESSI (CMR)	116
<i>Promotion of Paralympic values through wheelchair basketball in Romania</i> Mihăiță Alin SĂFTEL (ROU)	130
<i>Olympic Education – A Basic Right of Young Athletes</i> Uzma ASGHAR (PAK)	138
<i>Tangible and intangible economic impact of hosting mega sporting events</i> Krystian ZAWADZKI (POL)	147
<i>Olympism – Individual, Community, Values</i> Darko GRMAČA (CRO)	157
<i>A Comparative Study of the Women's Elite Soccer System Between Canada and Chinese Taipei</i> Fang-Yi CHU (TPE)	167
<i>The litigation of willful violence in amateur sport (French Olympic and Sports Movement)</i> Hans NALLBANI (FRA)	179
<i>Dynamics of the beginning of early gymnastics and achieving great sports results with objective trends of the Olympic sports development</i> Mariia KOLCHYN (UKR)	188
<i>A Literature Review on Mindfulness and Elite Athletes</i> Brittany DILLMAN (CAN)	198

<i>The modern Olympic Movement as a platform for cultural innovation</i> Sebastian KÜHN (GER)	205
<i>Olympic Movement and Child Protection in Sport: An Evaluation in the Framework of the Fundamental Principles of Olympism</i> Özgün PARASIZ (TUR)	214
<i>International competition of European professional football leagues – A legal challenge of strictly national structures</i> Michael RENZ (GER)	223
<i>China and the Olympic Movement</i> Yuting ZHONG (CHN).....	237
<i>Impact of the Sport Managers' Leadership Styles on the Motivation and Performance of University Sport Teams in Lebanon</i> Rabih REAIDY (LBN).....	246
<i>Optimization of physical condition for kayak athletes</i> Juris APTERS (LAT)	257
<i>An analysis of Chinese Taipei in the Olympics based on the Chess and Halma Principles</i> Hsin-Yi TSAI (TPE)	274
<i>Exploring martial arts and sportive values: discussing the karate path to Olympics</i> Thabata CASTELO BRANCO TELLES (BRA).....	284

CONCLUSIONS

The Ancient Olympic Games and their philosophy	295
The modern Olympic Movement and the socio-political aspects of the modern Olympic Games (media and communication, management, organisation and marketing)	299
The ethical and philosophical issues of Olympism as well as the athletes' rights in the modern Olympic Movement.....	303



CLOSING CEREMONY
Ancient Olympia, 28 May 2019

<i>Closing Address</i> <i>on behalf of the Seminar's Participants</i> by Seyyedeh Shima MOUSAVI GARGARI (IRI)	313
<i>Closing Address</i> <i>by the Coordinator</i> Nikos PAPACHARALAMPOUS (GRE)	315
<i>Closing address of the Seminar Proceedings</i> by the Honorary Dean of the International Olympic Academy Prof. Konstantinos GEORGIADIS	317
List of Participants	321

FOREWORD

The 26th International Seminar on Olympic Studies for Postgraduate Students took place from 8 to 30 May 2019 in the IOA premises in Ancient Olympia.

The guest professors were welcomed in Athens and in Olympia by the IOA President, Mr Isidores Kouvelos, and the Honorary Dean, Professor Kostas Georgiadis. The Seminar was attended by 26 students from 20 countries: 11 women and 15 men.

As in previous years, the Seminar on Olympic Studies was attended by PhD candidates and postgraduate students whose research focuses mainly on topics regarding the Olympic Movement and the Olympic Games.

Their research papers on specific topics such as “Peacebuilding through Olympism”, “Olympic diplomacy and peace”, “Tangible and intangible economic impact of hosting mega sporting events”, “The modern Olympic Movement as a Platform for cultural innovation” and others, are original research papers. Such excellent research reveals the dynamics of the Olympic Movement in local communities but also in the global family.

The work of the Seminar opens windows for dialogue between students from different cultural areas. At the same time, the students, through analysis of various topics and common experiences, wish to submit, and actually submit, proposals regarding the future course of the movement and propose solutions for its problems.

The Olympic Movement is a social and educational movement. Education, culture, and sport are its components for creating better citizens. The students of the Seminar have the opportunity to attend and discuss topics such as “Olympic Movement and child protection”, “Olympic Education”, “Promotion of the Paralympic values”, “Studies on values and fair play”, through which the educational role of the Olympic Movement is emphasised.

The Seminar implements high academic standards. The selected students from the National Olympic Committees, the National Olympic Academies and

the Universities are capable and ambitious researchers, many of whom already have close ties to the Olympic family.

Of course, the excellent guest professors of the Seminar, many of whom have been training young scientists on a volunteer basis for 26 years, contribute to their training.

I would like to make special mention of two renowned professors of the Olympic Movement, namely Prof. Dr Norbert Müller and Prof. Dr John MacAloon, for their remarkable presence at the Postgraduate Seminar on Olympic Studies for about three decades. It was a great honour for me to work with them again in the last two years and, of course, their presence and their scientific knowledge have been invaluable for the students who attended their courses.

I would also like to thank Prof. Dr Peter Mauritsch and the Vice-Rector of the University of Thessaly, Prof. Giannis Theodorakis, mainly for their willingness to contribute to the work of the Postgraduate Seminar and for their valuable educational services.

Prof. Dr Matthew Llewelyn and Prof. Dr Irena Martinkova were in the past students of the Postgraduate Seminar, and we feel particularly honoured by their participation in the teaching work of the Seminar, and very happy to have them here.

Finally, we sincerely thank the head and director of the Olympia Ephorate of Antiquities, Ms Erofilia Kollia, for her presentation on the ancient Olympic Games and for her unhindered support to the events of the IOA.

As I mentioned at the closing ceremony of the Seminar, the IOC sent its humanitarian message with the creation of the Refugee Olympic Team. All of us, students and teachers, must transmit the humanitarian ideas of Olympism and the Olympic Movement around the world.

Prof. Konstantinos GEORGIADIS
*Department of Sports Organisation
and Management,
University of Peloponnese
Honorary Dean of the IOA*



Opening Ceremony

ANCIENT OLYMPIA, 9 MAY 2019

OPENING ADDRESS
of the Session and the Seminar Proceedings
by the President of the International Olympic Academy
Isidoros KOUVELOΣ

Dear NOAs Representatives,

Dear Postgraduate Students participating in the International Seminar on Olympic Studies,

It gives me great pleasure to welcome you, once more to the premises of the International Olympic Academy, next to the sacred place of Ancient Olympia, where the Olympic Games were born 2500 years ago.

This year, simultaneously with the Session for NOAs Presidents or Directors we are also hosting the 26th International Seminar on Olympic Studies for Postgraduate Students taking place in the IOA premises.

So, it is a great pleasure for me to welcome today the participants of both events!

Allow me firstly to address the participants of the first Session.

Many of you are fortunate enough to have been participating in this Session almost every year. Undoubtedly, through your presence in this event, you demonstrate, not only the importance of this venue of the International Olympic Academy, but also the significance and effectiveness of this annual meeting of National Olympic Academies' delegates.

Juan Antonio Samaranch, from the very beginning of his presidency, had understood the key role the International Olympic Academy could play in the dissemination of the Olympic values to the youth of the world through a variety of programmes and events, which would take place in the birth place of Olympic Games.

However, he had also realised that the ultimate aim of this educational centre, would have been more easily materialised through the National Olympic

Academies, which in fact, under the umbrella of the IOA could play a similar role in their respective countries.

At the same time, he had also understood the important role the IOA could play in order to support and guide the steps of all the NOAs around the world, by introducing, discussing and analysing, contemporary challenges the Olympic Movement offers, day after day.

This great reformer of the modern Olympic Movement was able to discern what Coubertin had envisaged through the NOAs activities. The means that connected the Olympic Games with mainstream education of youth in every country. He believed that a body such as the national Olympic Academy, could effectively approach young people and teach them the virtues of Olympism from an early age.

And that was the reason why Samaranch was so keen to multiply the number of the NOAs around the world and support with passion the works of the IOA.

Over time, Samaranch was proven right. The actions of the Olympic Academies that you represent, with the various educational programmes that you have presented, in cooperation with Olympic education professors and teachers, have clearly shown that their development has greatly reinforced the understanding of the content of Olympism, whose goal is to shape the character of young people in a balanced fashion. Most certainly, the specialised education of youth on peace could not be missing from the more general framework of Olympic education. It is a fact that peaceful co-existence between societies constitutes a prerequisite, as well as a target, for the implementation of Olympic education.

Dear Seminar participants,

For over 25 years now, this Olympic Seminar on Olympic Studies has been established with great success in our premises, offering the opportunity to young scholars and researchers to study and analyse important issues of Olympic interest, exchanging views and discussing with eminent professors.

The importance of this Seminar has been firmly recognised by the IOC and very soon, following further discussions we held with the Olympic Studies Centre, it will become one of its most prominent educational tools incorporated in its overall educational programme.

This year, once more, the Seminar participants form as always, a multicultural body of postgraduate students of the highest academic standards, who will

have the opportunity to enhance their knowledge and do research in Olympic subjects.

They will be under the valuable guidance of nine supervising professors and guest lecturers who are part of an experienced and highly qualified international academic group, dedicated to Olympic education, with extensive research and publications on Olympic matters.

Dear participants,

The key message that Pierre de Coubertin wanted to put across with the revival of the Olympic Games, was, as we all know, the importance of education in shaping a well-rounded person, with the ultimate objective of an overall peaceful co-existence in those turbulent times in Europe. That was the concept behind the “internationalized” Games, that differed from the other efforts to revive the Games undertaken by Brooks and Zappas, which had a more “national” character.

This is the reason, that he established the five Olympic rings logo, depicting the concept of world peace and ingeniously using the six colours of the Olympic logo, which are the colours most commonly found in the flags of all the states in the world community. This endeavour by Coubertin to connect education to sports –aiming at the crux of the concept of peace– enabled the Olympic Movement to subsequently play an important role in this direction.

The positive contribution of the Movement in resolving serious long standing inter-state rivalries, such as the case of South and North Korea, East and West Germany, China and Taiwan, USA and China, is well known.

The Winter Olympic Games in PyeongChang in 2018, for example, shall remain in history, not only for their successful organisation, but also because they offered a unique first step towards peaceful co-existence in the Korean peninsula between South and North Korea.

The International Olympic Committee as the main mouthpiece for modern Olympism, put into practice all peace lessons offered by its philosophy’s content and seized the opportunity provided through the organisation of the Games. Thanks to crucial initiatives by President Bach, the IOC managed to pull off something that all the diplomatic, political circles in the past were not able to achieve. To bring together two peoples, who have suffered from a longstanding rivalry, both in war and ideology, in order to sit around the same table for peace talks. This is a success scored exclusively by the Olympic Movement, the values

it advocates, and the possibilities offered for a substantial approach to global peace.

As a result of this lesson learnt in PyeongChang, the IOA Ephoria decided to choose *Olympic Diplomacy and Peace* as the main subject of all Sessions in 2019, with the special subject for the NOAs Session being “*Peace Education as part of Olympic Education*” and for the Olympic seminar, “The Olympic Games and the Olympic Movement: Past, Present and Future – focusing on the ‘Olympic Diplomacy and Peace’”.

I am certain that all of you, who with your presence have reinforced throughout these years the role played by the International Olympic Academy in the dissemination of Olympic values and education, will agree that the subject that you are called upon to discuss in the coming days is one of the most interesting and challenging ones that you have discussed here in the past.

Dear friends

Times are changing rapidly and in order to comply with all its visions, the IOA is one step away from making a radical upgrade of its physiognomy with the substantial contribution of the IOC. The current need for high-level facilities in Ancient Olympia requires their radical restructuring and a new functional design, as they have become time-worn and severely affected by the great forest fire of 2007 in Ancient Olympia.

President T. Bach personally and the IOC Executive Board have taken the decision to finance the radical renovation of the IOA’s premises and to support the IOA to redefine the objectives of its educational programme, with actions addressed to new target groups within the broader context of the Olympic family. In other words, this shall literally change the nature of the Academy’s physiognomy, with the IOC becoming more actively involved in its operation through its representatives.

In this context, the IOC development project team, working on the relationship between the IOC, the IOA and the NOAs and after expressing its full trust to the way the IOA has collaborated until today with all the active NOAs under its umbrella, is planning to introduce a new strategy for supporting this collaboration, by creating a new and more active cooperative network, giving to the IOA a more substantial supervising role. When this development is materialised, it will definitely provide the NOAs with a different system of support, moral

and financial, in order to comply in a more secure way with their scope in the Olympic Movement framework.

The renovation works will soon start at the premises and this creates the conviction that after a transitional period of two to three years, the IOA will be able to ensure its financial sustainability and a more effective presence within the Olympic Movement and Olympic education.

As I bring my opening address to a close, and coming back to the subject you are all invited to discuss, I would like to remind you of the words of the IOC President, Dr. Thomas Bach, in his speech on the occasion of the first anniversary of the PyeongChang Olympic Games, with which he warmly welcomed the participation of a joint women's ice hockey team with athletes from North and South Korea.

With these powerful symbols in PyeongChang, we saw how the Olympic Games can open the way to dialogue, how the Olympic values can open the way to a more peaceful future. It is our hope that this door to a more peaceful future on the Korean Peninsula will remain open. Sport must continue to build bridges and show what it can do to bring people together.

With these thoughts on the contribution of Olympic education to the cause of global peace, I would like to wish you a pleasant stay in Ancient Olympia and very productive works at both events.

Students' Papers



The opinions of the students do not necessarily reflect those of the International Olympic Academy. Out of respect for multiculturalism and diversity of scientific research, we do not intervene in each student's way of presenting his/her bibliography and footnotes.

INTERNATIONAL GOAL-ORIENTED SPORT POLICY: APPROACHES AND RECOMMENDATIONS FOR THE OLYMPIC MOVEMENT

Klaus Roland KRIMMER (GER)
SRH University Heidelberg, Germany

Abstract

The Olympic Games are the most important and well-known global sport event¹ where the youth of the world² from five continents meet every four years³ to compete. At the same time billions of people worldwide watch spellbound. Since the first modern Olympic Games in Athens 1896, the games have exerted a unique fascination and enthusiasm. Therefore it seems that the Olympics have an ideal-based form of power. However, when it comes to power and influence, politics is never far behind. And apart from a few exceptions every nation has endeavored to become a member of the International Olympic Committee (IOC) sometimes even before the request of recognition was made to the United Nations⁴.

Since 1894 the IOC's intent has always been to be independent and to bring forward its resolutions in spite of political resistance. From the outset the Olympic Movement wanted to be apolitical, but one could argue that it never truly was. Olympism, which is the ideology of the Olympic Games, pursues numerous goals, focusing on Olympic Truce as well as understanding of the

1. cf. Meyer, 2010, p. 10.

2. cf. Young, 2002, p. 68.

3. cf. http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=*%29olumpia/s2

4. cf. Zerfaß, 2009, p. 1.

people, pointing out parallels to idealism⁵ within international relations⁶. In its core, this policy was limited to the Olympic ideal of peace, international understanding and non-discrimination, but the media attention in form of radio, television, press releases and the Internet offered the Olympics as an attractive platform for further politics.

In this context, this academic paper deals with the research questions as to whether the Olympic Games are political per se and respectively whether the Olympic sport and politics are mutually dependent on each other and from where the political attractiveness of Olympic Games for international politics emerges. The approaches and recommendations for action developed in this academic paper are designed to be a potential instrument for an internationally goal-oriented sport policy for the future to be provided to the Olympic Movement.

Keywords:

Olympic Games – International Relationships – Constructivism – Status/Prestige – Sport-Politics – Approach Possibilities – Recommendations

Introduction

This academic paper is to assess the political interpretations of Olympic sporting events in the context of world-political events such as the ongoing Asian conflict in the North-East Asian region in the Pacific Ocean. The goal is to generate recommendations for action for the Olympic Movement and to make it available as an instrument for an internationally targeted sports policy.

The Olympic Games play an outstanding role. Both nationally and internationally, sports in general and high level sports in particular are valued by a wide audience and are in high demand⁷ in a variety of ways and, through this prestige, have enormous social relevance and status. This is supported by extensive media interest⁸ on a wide range of channels such as radio, TV, the

5. cf. Ibidem.

6. cf. Schieder/Spindler, 2010, p. 9.

7. cf. adh, 2011, p. 3.

8. cf. Ibidem.

press and the new media. The IOC is actively being promoted by the newly created Olympic Channel, which ultimately benefits not only the economy and the media, but also the world of politics in particular.

Theory

By means of “constructivism” one can also do science without pretending to recognise an absolute 100% truth. In the natural sciences, people have long worked with “invented reality” using models that image parts of reality. Therefore constructivism can be used for a wide range of branches of science⁹. The investigation, which is based on the theory of constructivism, focuses on typical interaction patterns between states: conflicts, cooperation or harmonic coexistence¹⁰.

The main actors of international politics are states. They interact with each other and send signals through their actions and reactions that are interpreted by other states. States develop also ideas about who their interaction partners are and what those want. The perception of the interaction partners causes states to perceive themselves in a certain way. States gain an understanding of the concrete situation and who they are and what they want from interaction with other states¹¹. They also develop their own identity with and through their perception of other states. States can perceive other states as enemies, as rivals or as friends.

In this context, power is one of the central political categories. Concerning to the analysis of the research question, from which the political attractiveness of the Olympic Games for international politics proceeds, the ideal-based power in itself, in which military capacities play no role, is of decisive relevance; as other states can be influenced or labeled with regard to their thoughts and actions through ideal-based power. In a materialistic world, this ideal-based power is an influential form of political power¹². States are always striving to gain prestige in other countries in order to gain respect, reputation, recognition and acceptance in foreign affairs. Finally, to gather prestige and a kind of status within the com-

9. cf. von Foerster, von Glasersfeld, Hejl, Schmidt and Watzlawick, 1992, p. 2.

10. cf. Auth, 2008, p. 123.

11. cf. Wendt, 1999, pp. 329f...

12. cf. Adler, 2002, p. 103.

munity of states, states invest significant resources.¹³ In many cases immaterial power, like prestige and status, are more significant factors to determine one's own achievement potential in contrast to elements of economics and military potentials¹⁴. Status and prestige give the opportunity to achieve one's own interests and targets more easily¹⁵. Consequently, prestige and status include an extraordinary quantity of ideal-based power. States which hold a high level of status and prestige will be interpreted more positively by other states than states with a lower level of prestige or status¹⁶. In this process of these states are using the stage of science, technology, art and culture¹⁷. But also sport provides such an important stage for them. Most states would like to generate more and more prestige and status through achievements in art, culture, science, technology and also in sport, because such achievements are honoured globally. Especially the Olympic Games have delivered such kinds of status and prestige, because Olympism is a universal an accepted ideology, which generates attention in opponents and (potential) allies¹⁸.

Mutual relationship between sport and politics

On the occasion of the ancient Olympic Games, heralds of Elis proclaimed the so-called Olympic Truce. The Olympic Truce should hold before, during and after the Games of the religious feast for all participating city-states¹⁹. Compliance was governed by the so-called Olympic Law, which obviously contained detailed implementing provisions and penalties²⁰. After compulsory enrollment, the *Hellanodikai* examined the participants for their free birth, marital origin, immaculate past, and Greek descent so that the athletes would compete for their own city-state and not for another. Only free male Greeks were allowed

13. cf. Holsti, 1995, pp. 107ff...

14. cf. Papp, 1994, p. 478.

15. cf. Holsti, 1995, p. 107.

16. cf. Zerfaß, 2009, pp. 8f...

17. cf. Ibidem.

18. cf. Zerfaß, 2009, p. 9.

19. cf. <https://stillmed.olympic.org/media/Document%20Library/2015/08/12/18/27/59/Die-Olympischen-Spiele-des-Altertums.pdf>.

20. cf. Lämmer, 1982/83, p. 59.

to participate in the Olympic Games²¹. The sanctuaries of Olympia were both cultural and religious centres in ancient Greece, in which political debates were also celebrated. The athletes themselves sometimes acted as political ambassadors or went into politics after completing their careers²². Such examples show that the Olympic Games and politics had already influenced each other in antiquity. A separation of sport and politics seemed hardly possible even then.

As in the case of the Olympic Games of antiquity, there are numerous observable criteria in modern times for the influence of Olympic sport and politics on each other. After Coubertin brought the Olympic Games back to life in Athens in 1896, his ultimate goal of the Olympic Games was the international understanding. He wanted to inspire the youth of the world and fulfill his vision of peace between nations²³. This desire is reflected in the Olympic Charter, which every participating nation has to follow²⁴. Coubertin regarded these two main political tasks (international understanding/peace promotion) as the pillars of Olympism and thus for the Olympic Games. All participating athletes must follow the Olympic Charter. This brings another political criterion into play. Every competitor must hold the citizenship of the National Olympic Committee, which registers the athlete (Rule 41). Political constructs are also national flags, emblems and anthems – see Olympic Charter: Rule 30 and 31. Another political criterion is the contract between the IOC, the respective host city and the host country (see Rule 33).

This means that Olympic Games have provided a platform for political debate since the beginning. Being localized, they can be used as a national and international political representation forum, as can be shown at the examples above. By means of the number of observable political criteria in antiquity, such as “Olympic Truce”, “city-states”, “Greek descent”, “platform of political debates” and “Olympic law”, as well as the ascertainable political criteria in modernity – “peace promotion”, “international understanding”, “nationality”, “national symbol” and “hosting contracts” – the first research question can be

21. cf. <https://www.planet-schule.de/wissenspool/olympische-spiele/inhalt/hintergrund/geheiligt-er-wettkampf-die-spiele-der-antike/zeremonie-und-wettkampf.html>

22. cf. Swaddling, 1999, p. 156.

23. cf. International Olympic Committee, 2008.

24. cf. https://stillmed.olympic.org/Documents/olympic_charter_en.pdf

answered in such a way that Olympic sport and politics have been mutually dependent since antiquity.

Attractiveness of Olympic Games for international politics

The Olympic Games have enormous power of interpretation. The aim for states is to leverage the power of the Olympic Games in a profitable way²⁵. The Olympic Games provides the host country a unique presentation platform beyond the sporting event itself to expose itself internationally as a cosmopolitan nation and world-wide powerful political and economic force. The aim is to increase status and generate prestige. The worldwide attraction of the Olympic ideal, justifies its power. Those who succeed can gain an enormous amount of status and prestige, as well as to implement their own ideas and vision internationally more effectively. This explains the attractiveness of the Olympic Games and answers the second research question.

Example: North-East Asian region

Such an intention could be identified presently due to the conflict in the North-East Asian region in the Pacific Ocean –in the context of the three subsequent Olympic Games (OG)– which co-founded the selection of this research field. In addition, the research field under consideration, from a point of view of constructivism, and the focus especially on Japan, includes several aspects:

- Olympics: Olympic Summer Games 2020 in Tokyo/JPN
- Proximity to OG PyeongChang/KOR 2018 and Beijing/CHN in 2022
- Political conflicts between Japan and its neighbors²⁶
- Japan's triple catastrophes: earthquake, tsunami, nuclear disaster
- Japan's prevailing political system - parliamentary democracy
- The danger of creeping nationalism within Japanese society²⁷

Japan is currently in an extremely difficult position. Thus the Olympic Games in the summer of 2020 –despite all the economic, ecological and social difficulties– are a welcome opportunity.

25. cf. Zerfaß, 2009, p. 32.

26. cf. Watanabe, 2016.

27. cf. Watanabe, 2016.

The extent to which the sequent three Olympics in Asia meet the vision of Pierre de Coubertin –with regard to the idea of peace as well as the goal of international understanding and orientation towards the Olympic value, such as “friendship”– can only be answered rudimentarily at the present time. In connection with the timely sequence of the above described Olympic Games in South Korea in 2018 and China in 2022 as well as the historical dimensions in North-East Asia, a competitive struggle could erupt in the context of the ongoing conflict in Asia regarding the generation of international reputation, status and prestige between individual protagonists for the ideal-based power of the Olympic idea. There is a risk that this Asian conflict is indirectly reflected in the respective Olympics. The reason behind this are the countries, which are strategically active corporate actors, who have accumulated causal relationships about their environment in their collectively shared knowledge. This knowledge includes the recognition that status and prestige make it easier to achieve political interests and ideas²⁸. In this respect, there will be immense efforts made (domestic- such as foreign affairs) by the respective Olympic host countries, to win the favour of the world community, thereby gaining prestige.

Approaches for an internationally goal-oriented sport policy

Since the first written mention in 776 BC, the Olympic Games have been firmly rooted in the cultural history of Europe. Democracy originated in Greece and thus the European cultural circle. These days it is obvious that in most parts of Western Europe the population does not want their country to host the Olympic Games –at least not in the form they currently take place– and this is regularly confirmed by democratic citizens’ surveys and referenda. At the same time, countries on the Asian continent, especially in North-East Asia, are painting a whole different picture. In other parts of Asia (Eurasia) the voices are growing louder to receive the Olympics Games. Examples include, in particular, Turkey with its applications for the Olympic Games in 2000/2004/2008/2012

28. cf. Holsti, 1995, p. 107.

and 2020²⁹, also Kazakhstan 2014/2022³⁰ and Uzbekistan 2000³¹. In addition, efforts are being made by Azerbaijan 2016/2020³², Georgia 2014³³, Qatar 2016/2020 Malaysia 2008³⁴ and the very latest, the potential application of North and South Korea for 2032³⁵. Meanwhile, another Asian and global geographic giant, India is also checking an application for the Olympics for 2032³⁶. One may assume that the Asian countries discovered the political attractiveness of the Olympic Games –ideal-based power– for themselves. After the fact that a new group of Asian applicant countries, which are listed above, are opening up new areas and opportunities for the Olympic sport, there is a great danger of losing the Olympic home continent –Europe– as such. This is the reason why a re-thinking should take place in general.

The Olympic Movement had already imposed itself in an idealistic way in 1894, a direct political restraint, although peace and international understanding are fundamental tasks of politics. Olympic ideals serve as a moral and political guide to the Olympic Movement³⁷. In order to secure political autonomy, Baron Pierre de Coubertin founded the International Olympic Committee as an institutional carrier. The founding and stabilization of the Olympic Movement by de Coubertin required a high degree of political art³⁸. The aspirations of the Olympic Movement, based on international understanding and promotion of world peace, deserves the recognition and support of all those bearing responsibility within and outside sports³⁹.

29. cf. https://de.wikipedia.org/wiki/Bewerbungen_f%C3%BCr_Olympische_Sommerspiele.

30. cf. https://de.wikipedia.org/wiki/Bewerbungen_f%C3%BCr_Olympische_Winterspiele.

31. cf. https://de.wikipedia.org/wiki/Bewerbungen_f%C3%BCr_Olympische_Sommerspiele.

32. cf. Ibidem.

33. cf. https://de.wikipedia.org/wiki/Bewerbungen_f%C3%BCr_Olympische_Winterspiele.

34. cf. https://de.wikipedia.org/wiki/Bewerbungen_f%C3%BCr_Olympische_Sommerspiele.

35. cf. <https://www.olympic.org/news/ioc-considers-request-for-unified-korean-teams-to-enter-qualification-for-olympic-games-tokyo-2020>.

36. cf. <http://www.zeit.de/news/2017-06/21/sport-allgemein-indien-prueft-bewerbung-fuer-2032-21152803>.

37. cf. Meyer, 2010, p. 5.

38. cf. <http://www.bpb.de/apuz/31079/olympische-spiele-und-politik?p=all>.

39. cf. Lämmer, 1982/83, p. 70.

Conclusion and first recommendations for political reasons

With regard to general political action, it seems indispensable to separate political collection from outside, as well as the often resulting misinterpretation by external actors at different levels, strictly from the political action of the Olympic Movement. This is of crucial relevance to the possibility of finding a way out of the prevailing sports-political dilemma. Because by their own stated Olympic targets, at the centre of which were peace and international understanding, the impression for outsiders is still felt after 125 years existence of the IOC that the Olympic Movement had the ideal-based power to promote peace as well as issues such as human rights, almost on command. This assumption is utopian, such as the full Olympic Truce in ancient times. Baron Pierre de Coubertin seems to have formulated the Olympic ideals from his own childhood experiences and experiences of the Franco-Prussian War, consciously making peace and international understanding, well aware that wars also belong to the unavoidable repertoire of politics in the future⁴⁰. This gives the impression that Coubertin, with the demand of the maximum, wanted to offer the Olympic Movement the chance to reach the best possible outcomes in this regard.

In this sense, the Olympic Movement has contributed substantially to the promotion of peace and international understanding. The Olympic Movement should not act independently of politics per se, which would also be a purely utopian concept, but rather pursue an international goal-oriented sport policy in order to protect itself as well as possible against external political influences and to continue to achieve its own goals. Therefore it appears that the Olympic Movement should have objective reviews and assess its political options in order to credibly and actively defend its political values so that the social value of the Olympic Games can regain its old status in Europe.

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40. cf. Lämmer, 1982/83, p. 48.

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A CASE STUDY OF AN INTER-FAITH FRIENDSHIP IN LEBANON SECTARIANISM AND HIGH-LEVEL SPORTS

Manal EL TAYAR (LBN)

Introduction

“Trio of my ♥” is the name of our WhatsApp group; it is one of the ways that the three of us have kept in touch. Ten years ago, I formed my longest-standing interfaith friendship with two of the strongest Lebanese track and field women athletes. It was in the context of the preparations for the Francophone Games that my friendship with Aziza and Christel took birth. This friendship has weathered many years, many miles that physically separated us as we each pursued our lives, and many joyful and tragic events that impacted both our individual lives as well as the history of our beloved country, Lebanon.

Today, as a mid-career development professional, having worked and studied in the field of peacebuilding and reconciliation, I have come to realise that such friendship is indeed a rarity. In a country bound with sectarian strife, many of the peacebuilding programmes that I helped run were well thought through and executed, and often led to positive outcomes, specifically the burgeoning of friendships across faiths and sectarian lines. However, one of the biggest critiques that we, peacebuilding professionals, had of our own programmes, was that too often these friendships either ended shortly after the wind-up of our programmes, or, if they survived for a longer time, these friendships became very superficial and/or sporadic.

It is the realisation of the anomaly of the strength and resilience of my interfaith friendship with Aziza and Christel that led me to ask myself: does high-level, competitive sports create the very conditions that the peacebuilding

programmes I was involved in tried to emulate? What are these elements that allowed for such a friendship both to be birthed but also to be sustained?

This paper, far from trying to answer these questions normatively, is only a reflection on the experience that Aziza, Christel and I have shared. It is a case study of an interfaith friendship in a sectarian context, a form of insider research (Given, 2008) and auto ethnography (Reed-Dahahay, 2001). This paper draws heavily on the inter-group contact theory that is expounded on in the first section of this paper, the literature review and scope definition. The second and third sections bring our attention to the methodology and its limitations. The fourth section presents the main findings. And finally, the fifth section concludes with some recommendations about steps forward.

Literature Review and Scope Definition

The intersection of sports, development and peace is a field that has recently emerged as a “new social movement” (Millington & Kidd, 2019, p. 13) in the sense that it has only recently been formally recognised and institutionalised within international platforms such as the United Nations. In fact, it was in 2001 that the first Special Adviser on Sports and Development and Peace (SDP) was appointed within the UN (Sport and Development, n.d.). The field of SDP has often focused on the convening power of sports in contexts of “ethnic conflict, post-war reconciliation, [and] religious strife” (Darnell, 2012, p. 1) which corresponds to much of the situation in Lebanon today. However, Tom Woodhouse (2019, p. 266) points out that “sport is currently seen as a marginal concern at best by peace researchers” and that “the transfer of knowledge between peace research/conflict resolution and the SDP sector can have positive gains for evolving theory, policy and practice in both fields”. It is in line with this statement that I present this paper, hoping it will contribute to further research.

Building on the work of Roger Rees (1985), this paper employs the intergroup contact theory as a framework for the subsequent analysis. Contact theory is a model of prejudice reduction. Stevenson and Sagherian (2015) confirm that “it is based on the observation that separation between groups fosters misunderstanding and gives rise to illusory negative stereotypes and prejudice, which in turn perpetuate division and segregation”. The intergroup contact theory thus suggests that with the right conditions of contact between different groups, in

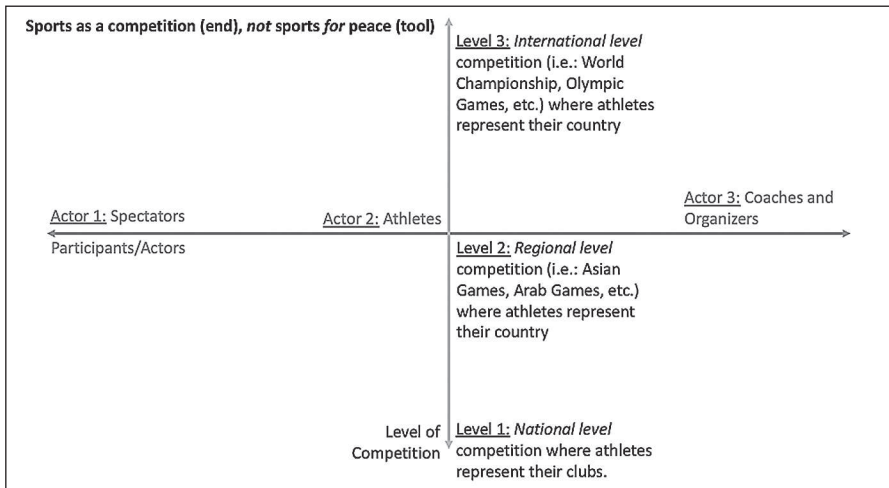
this case sectarian groups in Lebanon, prejudice and intergroup conflict are reduced (Allport, 1954).

These conditions, as summarised by Yehuda Amir (1969), are “(1) opportunities for contact, (2) the principle of equal status, (3) contact with high-status representatives of a minority group, (4) cooperative and competitive factors, (5) casual vs. intimate contact, (6) institutional support, (7) personality factors, and (8) direction and intensity of initial attitude”.

When such conditions are guaranteed, research shows that contact with the other group (the “outgroup”) results in several positive outcomes: it reduces predicted attitudes and increases positive attitudes (Pettigrew & Tropp, 2006), fosters empathy, trust, forgiveness, and self-disclosure (Swart, Turner, Hewstone & Voci, 2011), reduces anxiety levels (Turner, West & Christie, 2013); and fosters intentions for further contact as well as positive intergroup behavior (Brown & Hewstone, 2005).

The bulk of the SDP research thus far has focused on assessing one of two arenas: either the space for peacebuilding that is created by mega-sports events such as the FIFA and the Olympic Games (that are high-level, competitive events), or the impact of programmes that are created where sports is used as a tool for peacebuilding. An example of the latter is the sports for peace camps that are run by organisations such as the Doves Olympic Movement in Cyprus that Alexis Lyras (2012) studies in detail.

In an effort to define exactly what it is that this paper focuses on, I have developed the below framework. Within this framework, sports, as defined by Irena Martinkova (Martínková, 2013), is necessarily competitive. It is a contest. As such, jogging to improve health is not considered “practicing a sport”. This paper focuses on the intersection of Actors 2 (Athletes), and Levels 2 and 3 of competition (regional and international competitions). In other words, this paper assesses the impact of regional and international competitions on the relationships between the athletes themselves. Additionally, this paper adds an element that seems to be inexistent in any other research to date; it assesses the relationships between athletes at such events, but only looking at intra-state relationships. In this case, the paper looks at the relationship between three national level athletes that have been selected by their country to represent Lebanon in the Francophone Games. This research is especially interesting as Lebanon is a sectarian country that has suffered many wars along religious/sectarian lines.



1

Methodology and Limitations:

As mentioned above, this paper draws on my experience and that of my two closest friends, Aziza and Christel, who come from different religious and political backgrounds than mine. In order to do so, I developed a qualitative questionnaire (found in the appendix). I then interviewed Aziza and Christel separately over video-call, then later in person.

Of course, this paper does not bring conclusive results about the experience of all intra-state athletes competing in high-level events. It is simply an invitation to look closer and deeper into some of the unspoken gems that such events are actually bringing to the table in terms of creating long lasting friendships across sectarian lines.

Findings and Themes:

Who are we?

The below table provides a glimpse into who each of the athletes in this inter-faith triad are.

1. An identical framework can be developed for “non-competitive” events where sports competition is used as a tool rather than an end in the events (Sports for Peace).

	Aziza	Christel	Manal
Age at Francophone Games	17	15	18
Sex and Gender identity	Female	Female	Female
Track and Field Specialty	Sprinter	Long Jumper and Heptathlon	Mid-distance runner
Actively competitive athlete today?	Yes	Yes	No
Religious representation in the schools we spent most of our lives in	Majority Muslim, minority Druze, and a couple Christian individuals	Majority Christian (over 99%), one Muslim individual.	Majority Christian (over 98%), a couple Muslim or Druze individuals.
Religious make up of area of residence	Majority Shia	Majority Christian	Majority Christian, Druze hegemony
Area of residence	Beirut Area	Mount Lebanon (North)	Mount Lebanon (East)
Social Perception of Religious Affiliation when in Lebanon	Shia, Muslim	Orthodox, Christian	Evangelical, Christian
Self-Perceived Faith Belief	"I am a believer in God" Spiritual, not religious	"I'm still searching. But for me, praying is a relief"	"I am a follower of Christ" Ecumenically-oriented Christian
Parental Political Affiliation	Strong	Strong	Strong
Personal Political Affiliation	Weak	Weak	Weak
Phenotype	Metisse – Black and Arab	Arab	Arab

What is exceptional about this interfaith friendship?

The reason this case study is worth looking into is that it displays characteristics that no other peacebuilding programme that I have ever run has engendered:

First, it has created a deep, long lasting friendship between various religious factions in a sectarian country. One testimony to the depth of our friendship is our ability to speak about and operate in the realm of faith: We have often spoken about our faith beliefs as well as our doubts, we have read each other's scriptures, and sometimes even memorised them together. In the lead up to the Francophone Games, we memorised 1 Corinthians 13 together – the chapter that speaks to the definition of love.

Moreover, because of her deep friendship with another Muslim female athlete, Christel was also able to visit a mosque and then accompany that same friend into a church. Christel prayed out loud to demonstrate to her friend what they usually say in church.

Second, this friendship has had ripple effects on our families and social circles.

Because of our friendship, we have all had the opportunity to visit each other's homes numerous times. In a very physical sense, we all had to cross sectarian boundaries to do so. We thus met and interacted with the siblings and parents in each of the families. Through these interactions, we have seen a growing respect and appreciation from our parents and siblings to the other athlete's parents. They now recognise each other when they come to cheer for us in competitions, and often make it a point to greet each other at such events.

Additionally, we have noticed that our friendship has influenced younger athletes, many of whom may not compete regionally or internationally. As they see the three of us cheer and encourage each other, no matter our religious affiliation or club-membership, they have dared to join into this space on the track as well.

What allowed this friendship to take birth and be sustained?

The extent to which Aziza and Christel's responses lined up with the elements suggested by the intergroup contact theory was noticeable. Here are the elements that were significant for us:

All of us had the same status in the sense that we were all chosen, we all made it on the national team to represent Lebanon in the Francophone Games.

This also gave us the opportunity for contact as we lived and trained together for a month prior to the largest sporting event either of us had ever qualified for. This made for a very intense initial contact.

We each had our own individual goals, we each wanted to rank well, and run/jump our best. However, these goals were subordinate to our common goal which was to represent our country to the best of our abilities. This setting inherently brought with it a very strong competitive factor – it was serious competition with other countries, and even with other Lebanese athletes in our disciplines in order to make it on the national team. But from that point on, Aziza, Christel and I also had each other's backs, encouraging and spurring each other on to eat well, sleep well, think through and strategize for our events, train well, etc. We became each other's biggest fans. This brought in the cooperative factor of the relationship, but also the intimate (rather than casual) contact. Living together meant that we became our true selves with each other, we confessed crushes to each other, decided to disclose more vulnerable stories about the pain and/or shame in our past, discussed our current fears and aspirations, etc. Underlying a lot of that was the personality factor, that chemistry factor bound with our similar moral standards that made friendship possible. Lastly, we all came from similar socio-economic backgrounds which meant that contact happened between high-status representatives of minority groups.

The only elements that the intergroup contact theory suggested and that was not present in our case was institutional support. Although the organisers were not against our interaction, they made no accommodations to make sure it would happen. There was no ice-breaking activity planned, no story-telling of where we've come from, or who we are. The only evening group activity that seemed to be "organised" was to watch TV in the hall between our rooms. Aziza, Christel and I, instead, found ways to not only be in the presence of each other, but to intentionally interact together. Though we were not roomed together, and the room we were in only had two single beds, we dragged a bed from another room and squeezed it in between the two other beds. This was another physical manifestation of our desire for contact.

Aside from these eight elements outlined in the framework of intergroup contact theory, there are some elements that we deemed central to the success of our initial encounters that are not captured by the inter-group contact theory:

One of these elements is the loneliness that elite-athletes go through to achieve outstanding results. In fact, physically speaking, all three of us had to

leave our families and communities and be enclosed into a training camp. In a very physical sense we were alienated from others because of our deep commitment to the sport. These were also the elements that made others, across the years, look up to us, a bit like heroes, and although these people did so from a place of respect, we as elite-level athletes can often be alienated from others because of these very dynamics. Further, we all experienced pain as we trained and sought to go beyond our current results, and anxiety/nerves before a competition. As Aziza points in her interview: “It’s rare to find a friend who can really understand you and who knows you in all aspects of your life [...]. I’m getting to see all sides of Christel as a person. Maybe her friends don’t get to see her at a competition. And how much she’s nervous. And I understand that kind of nerve. I understand, because I myself am an athlete. This ability to emotionally connect with a person on both levels is... is rare! So that is when you realise that wow: I appreciate you as a person because you understand me more than my best friend, or family, maybe can”.

The pain, nerves and sweat that high-level athletes put in to see results at the end of a season is not only something one has to go through, it becomes part of our identity, it is a manifestation of our passion. It is for this reason that we continue to meet – because meetings come naturally as we all convene when championships come around the corner. Our own individual goals are advanced as we continue to pursue athletics, and that also automatically brings us to the same space together: the track. So, we do not have to work too hard at coming together; that comes naturally even as the years advance.

Another element that may have allowed us all to gel so well was the fact that all of our parents, in different ways, had displayed an openness to other religious groups. We wonder if the three of us would have clicked as well as we did had it not been for their disposition towards others.

Additionally, we noticed that it was important that we were all females. Same sex friendship allowed for deeper and more intimate discussions.

Finally, we were not brought together because we had a problem we needed to resolve. Rather, it was an honour to be in this “programme”. In many of the peacebuilding programmes, there is often the pressure that we need to right a wrong, we are to counter the national narrative of sectarianism, and that is largely what brings us together. It creates a sort of negative tension before we even begin the journey together.

These elements, to us, are central to sustaining our friendship.

Conclusion and Recommendations:

This paper showcases that high-level competitions have a unique contribution to the area of inter-faith peacebuilding and friendship-consolidation in violent, sectarian contexts. This paper is also an invitation to further research the relationship between athletes that participate in regional and international competitions, especially the relationships between athletes coming from sectarian contexts. It may be that small additions or changes to the way that these trips are conducted may provide a much richer and more healing experience for athletes and their entourage in the process.

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Appendix

Appendix A: Case study questions for high-level Lebanese athletes:

1. Can you tell me a bit about yourself: name, age, occupation, specific title if working, etc.
2. Can you share a bit about your journey in sports, and what, do you consider, is one of your most memorable moments within your sports career?
3. What would you consider is your current specialty?
4. Are you still an active athlete, competing nationally, regionally or internationally?
 - a. If yes, what would you like to achieve within your sporting career? What is your dream?
 - b. What brings you most joy within your discipline?
 - c. What do you find most challenging?
 - d. What top three characteristics do you think describe your coach and his/her relationships with other athletes and/or clubs?

SHIFT GEARS to SOCIO-POLITICAL ISSUES:

5. Have you lived in Lebanon most of your life?
6. What are some of the biggest socio-political issues in Lebanon that you feel particularly passionate about?

7. Are you interested or involved in trying to resolve these issues in any way?
 - a. If yes, can you describe what your interest is or what your involvement looks like?
 - b. If not, whose responsibility do you think it is to address these problems?
8. Growing up,
 - a. Did you go to a school where most students were of one religious background?
 - i. If yes, was it the same as yours?
 - ii. If no, what was the religious makeup of the student body and cadre?
 - b. Did your parents hold any political opinions or adhered to a religion?
 - i. If yes,
 1. Could you describe these? How weak or strong were these?
 2. How did that impact their friendships with people that held different opinions/belief systems? In their daily lives, did they even encounter people from other religious or political backgrounds?
 3. Do you have similar religious or political outlooks as your parents? How weak or strong are these?
 - ii. If not,
 1. What do you think allowed your parents not to hold such opinions in such a religiously and politically charged environment?
 2. How did that impact their friendships with people that held different opinions/belief systems? In their daily lives, did they even encounter people from other religious or political backgrounds?
 3. What are your religious or political outlooks/opinions? How weak or strong are these?

RETURN TO SPORT:

9. Have you, through sports, developed friendships with people from a different religious or political orientation than yours or your family's?
 - a. Can you share about your most vivid memories of the friendships you found deepest? Share about evolution and episodes in your friendship?

- b. Are you still in touch with any of these people?
 - c. How often do you train/see/speak with these people?
 - d. How deep are your conversations/friendships?
 - i. Do you speak about your dreams/outlooks? Painful times in life? Share about any promotions? Family updates?
 - ii. Or is it normally centered on your sports life?
 - e. Have you ever spoken about what you referred to in QST 6 and 7 with them?
 - i. If yes, how openly (very openly, openly, not quite openly, not openly at all) did you share?
 - ii. What were their reactions/thoughts?
 - iii. How did that make you feel? (tense, comfortable, interesting, challenging?)
 - f. Have you ever spoken about religion/faith with them?
 - i. If yes, how openly (very openly, openly, not quite openly, not openly at all)
 - ii. What were their reactions/thoughts?
 - iii. How did that make you feel? (tense, comfortable, interesting, challenging?)
 - g. Have you ever spoken about politics with them?
 - i. If yes, how openly (very openly, openly, not quite openly, not openly at all)
 - ii. What were their reactions/thoughts?
 - iii. How did that make you feel? (tense, comfortable, interesting, challenging?)
 - h. What do you think are the elements that make your friendship so strong?
 - i. What allowed it initially? Do you think if a specific element wasn't there, it could have actually been a disaster rather than a 'success story'?
 - ii. What sustains it now?
10. Are there any other spaces/contexts in your life where you have the chance to befriend individuals from a different religious or ethnic background? (Work? Studies? Other extra-curricular activities or hobbies? Church? Mosque? Village?)

**PEACEBUILDING THROUGH OLYMPISM:
A CASE STUDY ANALYSIS
OF A YOUTH DEVELOPMENT FOUNDATION IN COLOMBIA**

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ABSTRACT

The purpose of this research was to investigate Colombianitos Foundation (CF) one of the most established youth foundations in Colombia. As well as this to also showcase the management structures and practices that lead to positive youth development in Colombia, a country with a long history of conflict and poverty. The current research was conducted in two phases. Phase I, entailed an extensive content analysis of secondary sources of information of CF youth programming. Phase II included semi-structured in person interviews, and researcher's observations. Twenty-eight (28) in-depth semi-structured interviews were conducted with CF youth and sport programme administrators (n=15, 4 males, 11 females) and coaches (n=13, 9 males, 4 females) across six geographic locations. Findings indicate that CF is an organisation that places significant emphasis on design and delivers its programming based on the uniqueness of local challenges by the use of sport, education and cultural content. Its methodology is based on creating safe spaces where young people can not only improve their sport skills but also learn life skills and citizenship skills; results are consistent with the SFDT that explains that instructors can be used as role models to ensure the transferability of positive attitudes and behaviours.

1. Introduction

The last few years, the International Olympic Committee (IOC), the United Nations (UN) and a number of youth peacebuilding and development organisations have created a joint effort to promote objectives based on sport and Olympism to impact our global society (Lyras, 2007, 2012, 2016; Georgiadis & Syrigos, 2009; Lyras & Welty Peachey, 2011, 2016). However, it is necessary to understand the historical and philosophical roots of the Olympic Games and the Olympic Movement, and how this framework can serve as a platform for infusing Olympism in society and for promoting positive development and peacebuilding outcomes in different social contexts (Lyras, 2007, 2016).

In 2003 the UN promoted the Millennium Development Goals (MDGs) which were considered the starting point of research in Sport for Development (SFD) and, which become the Sustainable Development Goals in 2015 (Committee, 2000; Lyras, 2007, 2012; United Nations, 2015; Schulenkorf, Sherry & Rowe, 2016). Since then, a number of programmes and initiatives were developed, and SFD attracted many researchers to investigate how sport interventions can affect individuals and communities (Lyras, 2007; Lyras & Welty Peachey, 2017; Lyras, Welty Peachey & Cohen, 2016).

Nevertheless, SFD interventions have been questioned because of the poor data provided from these types of interventions and their benefits to the communities (Coalter, 2013). However, work by Lyras and other scholars are providing evidence with significant theory since 2005 (Lyras, 2007, 2009, 2012; Lyras & Welty Peachey, 2011, 2016). In this sense, the following research uses the assumption that using sport can foster a positive change in health, social change, peacebuilding, and economic development of communities (Lyras, 2007, 2009, 2012; Lyras & Welty Peachey, 2011; Sugden, 2007).

To maximise the potential impact of Olympism in society, it is essential to use scientific frameworks to highlight these effective elements that can be used to address every one of the dimensions mentioned above (Lyras, 2007, 2009, 2012, 2016). In this sense, Colombia is no exception, and there is currently the existence of different programmes that use sport as a baseline to promote social change and development, but academic research has been limited on the impact on the wider SFD field (Schulenkorf, Sherry & Rowe, 2016; Spaaij, Schulenkorf, Jeanes & Oxford, 2018). To bridge this gap, the purpose of this study was to investigate Colombiantos Foundation (CF), one of the most

established youth development foundations in Colombia, to showcase the management structures and practices that lead to positive youth development in Colombia, one of the countries with a long history of violence and conflict.

2. Understanding the roots of conflict in Colombia

The start of the conflict in Colombia was named “*La Violenci*”, which lasted from 1946 until 1958. This period reached its height after the assassination of Jorge Eliécer Gaitán in 1948, which caused community mobilisation in protest and is very well known as *El Bogotazo* (NCHM, 2013). In this sense, the origin of the conflict has been attributed to the levels of violence that have been the consequence of different armed groups throughout the history of the country (NCHM, 2013).

The result of all the factors mentioned above is a country which experienced one of the highest rates of disappearances in the world (NCHM, 2013). According to the National Center for Historical Memory (NCHM, 2016), the official number of this scourge is close to 60,000 people, as a result of different factors during the conflict. In addition, from 1985 to 2017, as a product of the conflict and violence Colombia has an internal displacement close to 7.6 million, one of the highest in the World (Central Intelligence Agency, 2018).

2.1. The role of NGOs to foster development and peacebuilding outcomes

During the conflict in Colombia the Non-Governmental Organisations (NGOs) were focused on performing practices in the field for addressing topics such as peacebuilding, exclusion, and protection of human rights in vulnerable groups in society (Abozaglo, 2009). In this sense, different scholars recognised that NGOs in Latin America and specifically in countries such as Colombia, Guatemala, Mexico and El Salvador can provide data from their own experiences and, as a result of different stakeholders and their existence in settings with long histories of conflict and violence (Alther, 2006; Abozaglo, 2009).

Thus, in Colombia the role of NGOs intervention in the field could be considered important for the building of a new baseline to promote peace and development through different sectors of society (Abozaglo, 2009). The NGOs with a long history could be used to continue research within the different frameworks related with peacebuilding and development in different regions or

context (Alther, 2006). Colombia is characterised by having multiple NGOs; CF is one of them since it focuses its efforts on youth and children using physical activity and sports to promote development and teaching life skills.

3. Olympism in society: from the gymnasium to social change agent

The concept of the use of sport to promote social change, development and peacebuilding has a long history. It is necessary to go back in time to the ancient Hellenic civilization who was the promoters not only of athletic competition but at the same time aimed to create a pathway to foster good citizens in their communities (Naul, Binder, Rychtecky & Culpan, 2017). In this sense, the ancient Hellenic civilization perspective of sport was grounded in the use of physical activities to prepare an ideal citizen, useful for society and, also to be able to participate in the Olympic Games (Naul, Binder, Rychtecky & Culpan, 2017).

For example, the concept of the type of gym practiced by the Athenians, where the dimensions of body and mind had an equal development and an essential role in their educational system (Clastres, 2010). This educational system was creating individuals with a mindset whereby they might be able to pursue excellence not only in athletic competition but also in every activity in their normal life by practicing respect of others in the process (Sakoulas, 2016). Besides, the Olympic Games aimed to bring innovation and progress to their society (Naul, Binder, Rychtecky & Culpan, 2017). As a result, according to Teetzel (2012) “the ancient Olympic ideals best descriptors were excellence, glory, valour, and virtue” (p. 318).

3.1 Infusing Olympism in society: physical education and sport to foster development and peacebuilding

Baron Pierre de Coubertin was an individual passionate about physical education and was inspired by the concept of the ancient Hellenic view of building character through the body (Clastres, 2010; Naul, Binder, Rychtecky & Culpan, 2017). Building on the Hellenic ideals and the efforts of Zappas and Brookes in the 19th Century, the revival of the modern Olympics had two main perspectives: i) it was an educational project and ii) promoting a sport festival where Olympic values could be shared with the athletes and later their countries (Teetzel, 2012; Naul, Binder, Rychtecky & Culpan, 2017). In this sense, de

Coubertin's idea of Olympism was related to the use of sport, education and culture and its contribution to development and creating a better world, which was the ancient concept of *kalokagathia* (Teetzel, 2012).

Thus, it is important to recognise that De Coubertin always suggested that the Olympic Games and Olympism must be a way to serve the integral development of society and that sport is a fundamental right to which everyone should have access to without any type of discrimination and should be a vehicle to promote development and peacebuilding outcomes in a more effective way (Lyras, 2007, 2012, 2014; Lyras & Welty Peachey, 2011, 2016; Teetzel, 2012; IOC, 2017). However, it is important to mention that de Coubertin's resigned from the IOC because of his belief that the IOC would never understand the important role it could have in the promotion of physical education (Naul, Binder, Rychtecky & Culpan, 2017). Consequently, to this point, Culpan et al. (2010) argue, "that the concept of Olympism is a rightful and legitimate part of physical education and is considered best maximized through physical education and affirmative education in school" (p. 68-69). Therefore, the use of a framework incorporating physical education, sport programs, together with the use of a pedagogy increases the chances that finally the mission of the Olympic Movement, that is to promote Olympism in society (Culpan & Wigmore, 2010).

According to Lyras (2007, 2012a) sport and physical activities should be enriched with cultural activities and educational objectives, as well as foundations of positive and humanistic psychology and peacebuilding and by considering the uniqueness of each context's local challenges. Lyras provided evidence on how Olympism can be used to effectively design and deliver peacebuilding interventions, and also suggests that case studies and evidence are needed across the globe, to further assess the conditions under which Olympism, and Sport for Development Theory, can serve as a vehicle for more impactful and sustainable peacebuilding programming. The first Olympism intervention ever contacted in a region of conflict provided theoretical foundations and scientific assessment on a number of peacebuilding indicators as well as the conditions under which Olympism can effectively address inter-communal conflict, social isolation and youth disengagement. During his longitudinal study through the Doves Olympic Movement Project, Lyras assessed the psychosocial impacts on participants in Cyprus across time and space, an island divided between Greek and Turkish Cypriots. The findings and the foundations of this work provided elements and components of Sport for Development Theory, (SFDT) which is

also based on the core components of Olympism (Lyras, 2005, 2007, 2012a, 2014).

3.2 Olympism for humanity action programming: sport for development theory

The importance of deliberating on how sport can foster positive change or produce negative outcomes related to how these interventions are planned, implemented and evaluated by organizations or practitioners is becoming a necessity (Lyras, 2007; Lyras & Welty Peachey, 2011). Besides, “there is nothing more practical than a good theory, every stakeholder engaged in this movement has a responsibility to shift the existing, sport cheerleading institutions, into change leading agencies where the score is kept on scholarship and programs produced in service of improving human conditions” (Lyras & Welty Peachey, 2016, P.2).

In this sense, one of the established frameworks in SFD literature and utilized in several contexts is the Olympism for Humanity Action Programming or Sport for Development Theory (SFDT) (Figure 1), which is based on the foundations of field research combined with different theories across disciplines (Lyras, 2007, 2009, 2012a, 2012b; Lyras & Welty Peachey, 2011, 2016; Marshall & Barry, 2015). Firstly, the SFD theory suggests that successful programmes can optimize their positive impacts when they are designed and evaluated with the following five components: i) Sport component, ii) Education component, iii) Cultural component, iv) Organizational component and v) Impact Assessment component (Lyras & Welty Peachey, 2011).

The SFDT had been used and tested by other experts, providing data and evidence from the field about the conditions that lead to impactful sport and Olympism-based interventions that aim development and peacebuilding outcomes in various contexts (Lyras, 2007, 2012a, 2012b, 2014; Lyras & Welty Peachey, 2011; Hancock M, Lyras & Ha, 2013; Welty Peachey & Cohen, 2016). Therefore, the SFDT and its five components can serve to illustrate how CF is running its programmes and provide data to generate possible indicators related to youth development and sustainable development over a long period of time. The different components contain a series of elements which are useful to design and locate the content appropriate to the programmes so they can generate development and social change (Lyras & Welty Peachey, 2011).

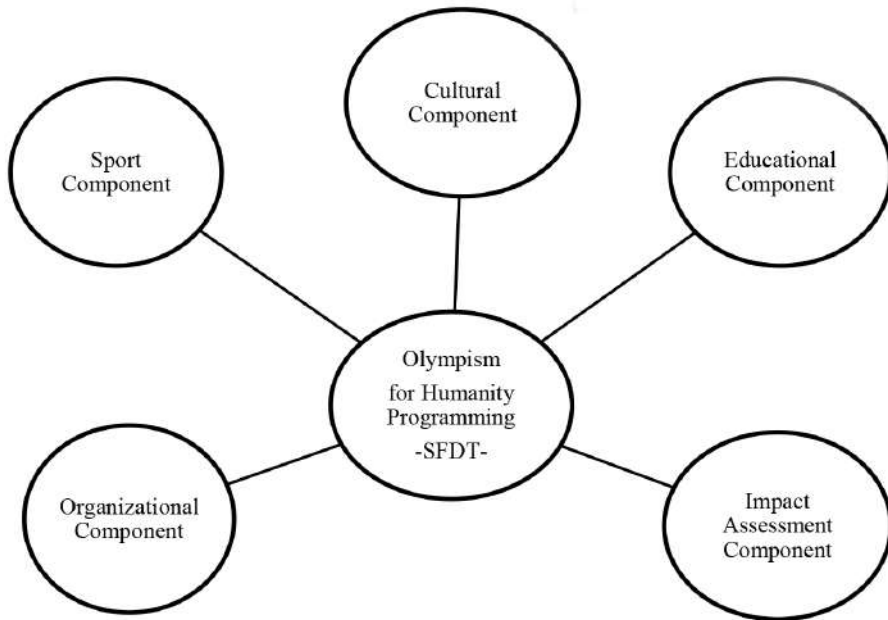


Figure 1. *Olympism for Humanity in Action Programming and Sport for Development Theory Components* (Lyras, 2005, 2007, 2009, 2012, 2014, 2016; Lyras & Welty Peachey, 2011).

4. Football for social change: changing the perspective of youth development and peacebuilding in Colombia

The use of football for social change and peacebuilding can be traced back to Medellin, Colombia after the assassination of Andres Escobar a Colombian national team member who scored an own goal resulting in the elimination of Colombia from the 1991 World Cup (Cárdenas, 2013; Streetfootballworld, 2016). In this sense, it is important to consider that sport not only promotes positive actions, but also negative actions which can develop as a consequence of it (Sugden, 1991; Lyras, 2007). As this occurred, a German student living in Medellin named Jurgen Griesbeck, was motivated to research football as a method to foster conflict resolution and decrease the rate of violence tendencies within the participants (Lyons, 2013; Streetfootballworld, 2016). As a result,

Griesbeck presented a methodology called “*Fútbol por la Paz*”¹ which includes specific characteristics that facilitate the interaction and participation of boys and girls.

The methodology applied by Griesbeck was very successful reaching different areas of Medellín and other cities than in 2003 and 2005 the government based their programme “*Colombia Joven*”² on Football for Peace around the country with the name of “*Golombiao*” (Ministry of the Interior, 2014). Since then the use of football at NGOs for youth started to be considered important and useful to pursue an impact on different communities around the country and the result was the implementation of the plan entitled “*Plan Decenal de Seguridad, Comodidad y Convivencia en el Fútbol 2014-2024*”³ promoted by the Ministry of the Interior. This plan was designed to transform Football as a medium to foster a peaceful relationship between Colombians and is promoted by the government, NGOs, Football Clubs, professional athletes and, civil society (Ministry of the Interior, 2014).

5. Methodology

Field research and qualitative methodology were used to investigate CF organisational and management structures that optimise and ensure impactful and sustainable youth programming. The research methodology was conducted in two phases. Phase I was an extensive content analysis of secondary sources of information of CF youth programming and Skype interviews with a panel of experts in development and peacebuilding to determine criteria which resulted in the selection of CF as the focus organisation. Phase II encompassed the semi-structured in person interviews, and researcher’s notes and observations at the

1. Football for Peace: this methodology was based in the following characteristics: i) guns must be left at the front door, ii) the teams must include a female player and, iii) the possible problems or misunderstanding between players must be solved with the minimum intervention of the referee (Streetfootballworld, 2016).
2. Young Colombia: in 2003 and 2005 the government based their programme *Colombia Joven* (Young Colombia) on Football for Peace around the country with the name of *Golombiao* (Ministry of the Interior, 2014).
3. Decennial Plan for Safety, Comfort and Coexistence in Football 2014-2024: the use of football at NGOs and governmental organisations started to be considered important and useful to pursue an impact on different communities around the country.

six different geographic locations around Colombia. Data collection was conducted with different stakeholders in order to determine different perceptions, beliefs and opinions of CF interventions and curriculum content in Colombia. The participants comprised as a sample of administrative staff and coaches across six geographic locations. The interviews were transcribed and encoded for analysis, the response frequencies were also analysed and provided the themes according to the number of participants and percentages.

Table 1. Total Number of Participants interviewed in this study.

Colombianitos Foundation: Data Collection Table			
	Total	Men	Women
Administrative Staff	15	4	11
Coaches	13	9	4
Total	28	13	15

6. Results and conclusion

Preliminary results of the data analysis indicate that CF is an organisation that places significant emphasis in design and delivers its programming based on the uniqueness of the local challenges. Specifically, CF methodology called “Let’s Play for Peace Methodology” embraces the essence of the Olympism philosophy of blending sport, education and culture through their curriculum programming based on teaching values, life skills and pedagogy which pursue educated youth using football and physical education class as a vehicle to promote social change and peacebuilding in Colombian society.

Therefore, CF applies its methodology by creating safe spaces where young people can not only improve their sport skills but also learn life skills and citizenship skills. This is consistent with the literature of the SFDT, which indicates that sport can contribute effectively and positively in the formation and learning of values if it is used based on an educational intentionality or philosophy (Beedy, 1997, Lyras & Welty Peachey, 2011). Also, by being involved in these safe spaces, participants learn to occupy their free time with positive activities, thus minimising the chances that they will be involved in violent or criminal activities (Mandigo, et al., 2018).

Also, the preliminary results are consistent with the SFDT that explains that instructors can be used as role models to ensure the transferability of positive attitudes and behaviours (Bandura, 2002; Lyras & Welty Peachey, 2011). The educational and cultural content of the curriculum aims for participants to develop, through problem-based activities, the ability to formulate agreements, respect for peers and decrease aggressiveness within classrooms.

Since this line of research is very limited to Spanish speaking post-conflict countries in Latin America this study promotes more established research and empirical work that integrates knowledge from Olympic studies, sport for development literature and establishes the effective use of Olympism for Humanity in Action processes, mechanisms and impactful programming as they relate to organisational and management structures and practices of Youth Development Foundations in Colombia and the other countries in the region. More established results of this study will be presented after the complete data analysis of the study through an international journal in the future.

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OLYMPIC DIPLOMACY AND PEACE: HISTORICAL EVOLUTION SINCE THE 1956 MELBOURNE OLYMPIC GAMES

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Abstract

This paper draws on a historical event that interconnected sport and diplomacy. Baron de Coubertin's envisioned Olympism and Olympic Truce being influential for the greater purpose of the Olympic Games. The influence of Olympic diplomacy and peace could suggest that competitive sport in international events arguably be part of a greater, holistic purpose. Despite Coubertin's intention that the modern Olympics should promote a "spirit of friendship" among nations, the Games have never been as immune to the wider currents of international affairs as their founder hoped. Olympic diplomacy and peace are related to Olympism and the Olympic Truce. It is an elevated platform that is influential at different levels of the world's community. Whether the use of Olympic diplomacy and peace is interconnected in shifting influential aspects such as intercultural differences for peacemaking is yet to be explored and developed. This paper will focus on how Olympic diplomacy and peace influenced political, ethical and historical events in times around and during Olympic Games.

Keywords

Olympic, Diplomacy, Peace, Sport, History.

Introduction

The interest for this topic started after research undertaken in the sport of the author's background. During the 1956 Melbourne Olympic Games, Hungary played the former Soviet Union (USSR) in Water Polo, the oldest team sport in the Olympics¹. The Hungary versus USSR match has become known as "Blood in the Water"². Only 18 days before the Opening Ceremony of the Melbourne Olympics, the Soviet Union invaded Hungary³. In response Spain, Switzerland and The Netherlands boycotted the Olympics – the first ever boycott of an Olympics in the form of countries⁴. A boycott on an individual athlete basis occurred at the 1936 Berlin Olympics⁵. Other boycotts of the 1956 Games occurred by countries due to the Suez Crisis when Egypt, Lebanon and Iraq did not participate; and the People's Republic of China refused to take part in the event because of the inclusion of the Republic of China (Taiwan)⁶.

Background

The Hungarian Uprising began on 24 October 1956, four weeks before the Opening Ceremony on 22 November when the Soviet Union invaded Hungary. Approximately 200,000 Soviet troops broke the rebellion, leaving more than 5,000 dead and causing nearly a quarter of a million people to flee⁷. Hungary, Olympic champions in Water Polo in 1952, really wanted to win in order to help restore their national pride.

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1. Water Polo for women became an Olympic sport in 2000. David Tarbotton, Olympics.com.au, 6 December 2016. Melbourne 1956 Olympics – "Blood in the water".
 2. Wikipedia, translation: Hungarian: *melbourne-i vérfürdő* lit. Blood bath of Melbourne. English adoption: "Blood in the Water".
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It was clear that from the start of the match it was a “fight”, not only to win as a sport, but to win as a nation under Communist control. A punch, seemingly thrown by a Soviet Union player in the second half of the game, resulted in Hungarian Ervin Zador having to retire from the game with a bleeding cut next to his eyebrow. Other violent activity in the pool ensued and security enforced the spectators to remain at their seats, refraining from entering the pool deck. Eventually, Hungary were leading 4 to 0 when the match was abandoned by the referees⁸. Hungary did win the Olympic gold medal by beating the former Yugoslavia 2-1, but without their star player Zador⁹.

At the conclusion of the Melbourne Olympics, many Hungarian players chose exile in USA and Australia from their country because they no longer recognised Hungary as their home country, now occupied by the Soviet Union¹⁰.

Boycotts and solidarity of certain political events can influence or, on the contrary affirm the Olympic spirit. This particular Water Polo match raised questions and issues pertaining to the influence and philosophy of Olympic diplomacy and peace. Firstly, what is Olympic diplomacy, and how is it perceived? Secondly, how can Olympic diplomacy be used to contribute or establish peace? Before one can investigate these questions, a definition of peace, and its origin, needs to be undertaken.

Modern Olympic Movement and Peace

The modern Olympic Games have evolved into something much larger than a sporting event. The Games have political, economic and social signifi-

8. In the last minute of the game, 4-0 referees declared Hungary winner, after irate Hungarian supporters harangued and threatened Russian players. Mike Rowbottom interviewed Ervin Zador five years after the event. Mike Rowbottom, Ervin Zador: Blood in the Water, *Independent English Newspaper*, 2 December 1961. Retrieved from Independent.co.uk, 2 December 2006. [Article found at: <https://www.independent.co.uk/sport/olympics/ervin-zador-blood-on-the-water-426695.html>]

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cance¹¹. The Games nowadays arguably afford a significant opportunity for international interaction and the development of global consciousness. Based on the belief that organised sport can be an agent of physical, social and cultural change, Coubertin had taken his mission of “internationalism” very seriously. Furthermore, Coubertin developed the philosophy of Olympism, emphasising the role of sport in world development, international understanding, peaceful coexistence and social and moral education¹². The peace ideal that Coubertin saw as an important part of Olympism drew a parallel between contemporary Europe and Ancient Greece¹³. International sports festivals were seen to afford a meeting place where prejudice and ignorance could be overcome, knowledge of other cultures and peoples broadened, and international understanding and global human solidarity promoted¹⁴. Coubertin believed that the Olympic Games provided an important contact point across cultures and thereby, as Raymon Spaaij has stated, a *potent, if indirect factor in securing universal peace, among nations*¹⁵.

More than any other global sporting event, the Olympic Games belong to all humanity. And at the core of these games is peaceful coexistence. Pierre de Coubertin - the “founding father” of the modern Olympic Movement – believed that mutual understanding was a fundamental value that could underpin world peace. The reborn Olympic Games would offer young people all over the world the chance to be reconciled and to familiarize themselves

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15. Ramón Spaaij (2012), Olympic rings of peace? The Olympic Movement, peacemaking and intercultural understanding, *Sport in Society*, 15:6, 761-774, doi: 10.1080/17430437.2012.708279

*with local popular traditions, thus wiping away ignorance and the prejudice associated with it*¹⁶.

The Olympic Movement, unlike the United Nations and other organisations, does not seek forms of peaceful coexistence through international law by political means. It has its own means through the Olympic Games, the role model of the athletes and their contribution to improving society, the Olympic village, the torch relay, the ceremonies of the Olympic Games, education – all these form a sum total of activities contributing to creating a better, and more peaceful world¹⁷.

*The Olympic Charter is an essential document for the relationship between sports and peace. It states: “The goal of Olympism is to place sport at the service of the harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity” and “the goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practiced in accordance with Olympism and its values”*¹⁸.

To better understand the Olympic Movement and peace a brief investigation of the Olympic Truce is necessary. The ancient Olympic Truce was probably not based on the conception, familiar in our own times, of war as being morally repugnant, but rather on pragmatic reasons. Athletic festivals were dependent on athletes being able to travel in safety from their city of origin to Olympia. In making the Truce an ideal part of Olympism, Coubertin was interpreting historical fact eclectically¹⁹.

The concept of the Modern Olympic Movement and the perception of peace may see a different role in the execution of diplomatic contribution towards peace. Olympic diplomacy is dependent on its interpretation of current Olympic values and history alike. The link between the Olympic Games and peace has transcended into new levels through efforts begun by the International Olympic

16. Kostas Georgiadis, *Olympic Revival: the Revival of the Olympic Games in Modern Times*, 2003, p. 94, p. 205.

17. Dora Pallis, Modern Olympic movement and peace, *Sport as a Peacebuilding Tool*. No. 27, May, 2016, n.p. [Pdf file: <http://www.icip-perlapau.cat/numero27/pdf-eng/Per-la-Pau-n27-ac-3.pdf>]

18. International Olympic Committee, *Olympic Charter* (in force as of 7 July 2007), IOC, Lausanne October 2007, p. 11 and p. 13.

19. David Young, *The Olympic Myth of Amateur Greek Athletics*, Chicago: Ares, 1984.

Committee (IOC) to revive the ancient tradition of the Olympic Truce²⁰. Arguably, strategic levels and partnerships can have cross lateral influences that may see sport as well as diplomacy be the frontier of peace and harmony as once meant by Coubertin.

Olympic Games inspiring Peace

Since 1993 the Olympic Truce has had formal endorsement from the United Nations (UN). Even though sport and the Olympic Games may not impose peace, it may inspire it. Sport and the Olympics have evolved over time. Even though the Olympic Truce is a “voluntary” process, the Olympics brings various stakeholders together by using sport and the spirit of fair play to promote ideals such as respect, understanding, tolerance and coexistence. Historically, this has been proven by values of the Olympic Truce in various diplomatically-themed occasions²¹. Some examples follow.

1. 1992 Barcelona: South-Africa participated with a mixed team of coloured and white athletes. The presence of Nelson Mandela was a symbolic gesture of reconciliation after years of struggling for human rights²².
2. Sydney 2000: South and North Korea showed a Korean peninsula flag in their joint parade in the Opening Ceremony²³.
3. Beijing 2008: Two female athletes from Russia and Georgia have embraced on an Olympic podium in a sign of national unity as their countries wage war²⁴.

20. Dora Pallis, Modern Olympic movement and peace, *Sport as a Peacebuilding Tool*. No. 27, May, 2016, n.p. [Pdf file: <http://www.icip-perlapau.cat/numero27/pdf-eng/Per-la-Pau-n27-ac-3.pdf>]

21. Richard Giulianotti, Sport, Peacemaking and Conflict Resolution: A Contextual Analysis and Modelling of the Sport, Development and Peace Sector, *Ethnic and Racial Studies*, 34, No. 2, 2011, pp. 207-28.

22. Cora Burnett, The Olympic Movement as stakeholder the UN-IOC partnership: configurations in Southern Africa, *Diagoras: International Academic Journal on Olympic Studies*, 2017, No 1, pp. 35-54.

23. Motoko Rich and Su-hyun Lee, A Divided Country Unites, for a Moment. *New York Times*, Feb. 10, 2018, p. D4.

24. Aislinn Simpson, Georgian and Russian athletes embrace at Olympics in sign of national unity. *The Telegraph*, UK, 10 August 2008. [Article found at: <https://www.telegraph>.

4. Rio de Janeiro 2016: The creation of “Team Refugee Olympic Athletes” was presented by the IOC. A “selfie” photo of a North and South Korean podium winner for Gymnastics goes viral as the two athletes showed a reunited celebration to the world.

There are many other examples that embrace values of the ancient revived Olympic Truce. Olympic diplomacy has evolved, and many influential figure-heads are now contributing by acting upon the values of long ago. This seemingly integrated approach towards peace and development sees diplomatic issues explored in an interdisciplinary manner²⁵. There are various contributions from philosophy, sociology, political science to international relations, history and policy studies.

Another positive example of the effects of Olympic diplomacy was the success of the 2016 PyeongChang Winter Olympics. On the brink of war, the Korean Peninsula found a path toward dialogue as a result of Pyongyang’s decision to participate in the Olympic Games. Special envoys from both peninsulas mediated at an inter-Korean summit about denuclearization which enabled participation²⁶.

Overview

In 1894 when Coubertin convened the International Athletic Congress, purportedly to discuss the topic of “amateurism”, it became a focus for the revival of the Olympic Games. Coubertin’s more democratic and international festival was successfully established²⁷. The philosophical values of Coubertin’s

co.uk/news/worldnews/europe/georgia/2535932/Georgian-and-Russian-athletes-embrace-at-Olympics-in-sign-of-national-unity.html]

25. Juneau Gary & Neil Rubin, The Olympic Truce: Sport promoting peace, development and international cooperation, *Psychology International*, American Psychological Association, October 2012, n.p. [Article found at: <https://www.apa.org/international/pi/2012/10/un-matters>]
26. Jong Seok Lee, From Peace Olympics to Olympic Peace, in *In Focus: The Quest for a De-Nuclearized North Korea*, *Global Asia*, Spring 2018, Vol. 13, No. 1, pp. 102-107.
27. Ian Jobling, The Making of a Nation Through Sport: Australia and the Olympic Games from Athens to Berlin, 1898–1916, *Australian Journal of Politics & History*, 1988, 34(2), pp. 160-172.

“Olympic” vision, perhaps did provide a benefit towards a level of politically and diplomatically importance.

Drawing upon the Hungary versus USSR Water Polo match at the 1956 Melbourne Olympics has provided examples of politically-charged actions that have transpired through sport. Although the event did not resolve the issue on a higher level, it arguably contributed to a chain of small “gains” which have led to instilling values of Olympism and contributing to a rebirth the Olympic Truce²⁸. Further examples of this evolution have been the humanitarian relief in Bosnia with the start of the 1994 Lillehammer Games, to ceasefires in Afghanistan and Iran at the commencement of the 1996 Atlanta Olympics²⁹.

Conclusion

Whether it is intentional or unintentional consequences of Olympism, the Olympic Truce or the Games, diplomacy has been taken to a platform with a wide range of stakeholders, participants and observers. Olympic diplomacy and peace have particular outcomes in actions, revived from the values of the ancient Greece and the Olympic Truce, that ought to be taken seriously. Perhaps Coubertin had a different intention for it, however the roles of Olympic diplomacy and peace have been given a voice. For example, as a political statement or (silent) political protest. Before, during and after the Olympic Games, noticeable considerations at politically charged events have seen change. As a result high level courses or outcomes have changed positively. Perhaps instilled values from Olympism and the Olympic Truce during times of Olympic Games, inspire or remind others to do also. There has been much that is positive in the evolution of Olympic diplomacy and peace since the 1956 Melbourne Olympic Games. May the development and evolution of these positive developments continue to happen in the future.

28. Marion Keim, “Translating Olympic Truce into Community”, p. 79, Jim Parry, “The Religio Athletae, Olympism and Peace”, p. 45. Both these articles appear in *Olympic Truce – Sport as a Platform for Peace*, 2009.

29. David R. Black and Shona Bezanson, *The Olympic Games, Human Rights and Democratisation: Lessons from Seoul and Implications for Beijing*, *Third World Quarterly*, Vol. 25, No. 7, p. 1245.

THE DIPLOMATIC LEGACY OF THE MEXICAN OLYMPIAD, 1968

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Before the eyes of the world

Among the international Olympic community, the legacy of the Mexico City 1968 Olympic Games has been analysed in three major aspects:

1. The iconic legacy
2. The graphic and artistic legacy
3. The mass media and broadcasting legacy¹

In the iconic matter, the Mexican Olympiad is one of the most representative Olympiads in Olympic history. During the sport event, the most important examples are Bob Beamon's unparalleled long jump (8.90 meters), the innovative, yet strange at that moment Forsbury Flop, and the ignition of the Olympic cauldron realised for the first time by a woman, Enriqueta Basilio². Also, it is

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1. For Mexicans the 19th Olympic Games recall the achievement, so far not exceeded, of nine Olympic medals. Three gold medals came by Felipe Muñoz (swimming, 200 meters chest), Ricardo Delgado and Antonio Roldán (box, weight fly and feather respectively). The silver medals were achieved by Pilar Roldán (fencing, foil), Álvaro Gaxiola (diving, 10-meter platform) and José Pedraza (20-kilometer hike). The bronzes were won by María Teresa Ramírez (swimming, 800 meters free), Joaquín Rocha and Agustín Zaragoza (box, full weight and welter respectively).
 2. Bob Beamon's mark was taken down until 1991 (World Championship, Tokyo JPN) by Mike Powell during an exciting competition against Carl Lewis. Regarding the Forsbury Flop, the technique was so effective that from then, it has been the way athletes perform high jumping.

remembered because of the extra-sport happenings such as the non-protocol Closing Ceremony, but especially because of the John Carlos/Tommie Smith (USA) and Vera Căslavksa (CZE) protests³.

Regarding the graphic and artistic legacy, Mexico '68 is an example of communication effectiveness and intercultural exchange. On one hand, the graphic campaign of the 1968 Games turned to be more than colorful signs as it resulted

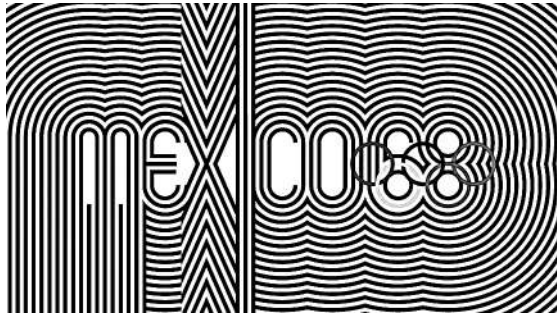


Image 1. Mexico 1968 official poster by Pedro Ramírez Vázquez and Eduardo Terrazas, 1966.

3. John Carlos and Tommie Smith's protest was part of a wide spread human and racial rights movement in the United States. At first, it threatened to boycott the African American athletes' participation in the 1968 Olympic Games. Carlos and Smith were athletes of San José State University and they took active part in the Olympic Project for Human Rights. As they won first and third place in the 200 meters flat competition, they decided to demonstrate their political position during the award ceremony. The image shown on TV was of both athletes raising their fists with black gloves while they stood on the podium shoeless during the United States anthem. As for Vera Căslavksa, she was a Czechoslovakian gymnast who participated in the Olympic Games in Rome, Tokyo and Mexico. She managed to win in the three competitions seven gold medals and four silver, being one of the greatest medallists in this discipline. But, beyond her sport achievements, Căslavksa was also characterized by her political activism during the Prague Spring and the later Soviet invasion in 1968. Due to her activism, Căslavksa was almost prevented to participate in the Olympiad. She was not sure she would compete in Mexico City until two weeks before the Opening Ceremony. In 1968, Căslavksa showed again as the winner of four out of six possible medals. But the most important action came during the gold medal award ceremony (floor exercises), in which the tie between Căslavksa and Larisa Pretrik (USSR) resulted in both gymnasts' national anthems to be played. As the Soviet anthem was being heard, Vera Căslavksa turned her head down as a sign of protest. For references of the John Carlos and Tommie Smith protest, consult: Richard Hoffer (2009). *Something in the Air. American Passion and the Defiance on 1968 Mexico City Olympics*; Amy Bass (2002). *Not the Triumph but the Struggle. The 1968 Olympics and the Making of the Black Athlete*. For Vera Căslavksa's silent protest consult Raúl Nivón-Ramírez (2019). "Vera, Vera ra ra ra".

Chart 1. Broadcast Revenue History: Olympic Games

Olympic Games	Broadcast Revenue (in USD millions)
Rome 1960	1.2
Tokyo 1964	1.6
Mexico City 1968	9.8
Munich 1972	17.8
Montreal 1976	34.9
Moscow 1980	88
Los Angeles 1984	286.9
Seoul 1988	402.6
Barcelona 1992	636.1
Atlanta 1996	898.3
Sydney 2000	1,331.6
Athens 2004	1,494
Beijing 2008	1,739
London 2012	2,569
Rio 2016	2,868

IOC, *Olympic Marketing Fact File 2019 Edition*, p. 28. As observed in Table 1, the revenues of the broadcasting rights showed little difference between Rome 1960 and Tokyo 1964. But the increase between the Japanese Games and the Mexican Games have shown, since then, substantive increasing every four years

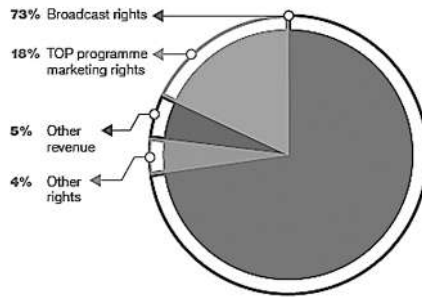
in a truly Olympic Communication System⁴. On the other hand, the Mexico Games could successfully manage the country's sporting deficiencies through the Cultural Olympiad⁵.

4. The Olympic Communication System refers to a concept coined by John MacAloon (1984) that refers to a complex that links the different codes of the "Olympic ritual" into a comprehensible narrative "even for those who are not into the sport". Also consult Raúl Nivón-Ramírez (2018). "El sistema de comunicación olímpico. El caso de Londres 2012".
5. The Cultural Olympiad was an ambitious one-year project that attempted to manage cultural cohesion between the nations. According to Eric Zolov (2004), the Cultural Olympiad played a central role to manage the popular acceptance of the games, and,

Finally, the mass media and broadcasting of the 1968 Olympic Games resulted in a new era in Olympic history. The most known aspect in this subject is the fact that Mexico '68 were the first to be effectively broadcast worldwide. With 600 million spectators⁶, the experience proved to be profitable and a priceless contribution to the economic survival of the Olympic Movement⁷.

However, beyond the afforded mentioned legacies, what other elements can be evaluated about the importance of the 19th Olympic Games? The investigations conducted by Mexican academicians have proposed that the Mexican Olympiad was, to a great extent, successful, thanks to the conduct of an intelligent diplomacy that made it possible to win the Olympic bid. Moreover, it is said that this diplomacy was more than able to overcome international controversies such as the African nations boycott threat, the Mexico City air issue and the Carlos/Smith and Vera Căslavska controversies. In this measure, the following paper deals on the premise that the diplomatic management of the agents of the 19th Olympiad should be considered as a legacy as it represents a successful historical example of good

IOC revenue sources (2013-2016)



IOC, *Olympic Marketing Fact File 2019 Edition*, p. 6-7. As shown in Graphic 1, the most important income of the IOC comes from the broadcast rights. The total revenues obtained between 2013-2016 period was 4.2 billion dollars.

at the same time, to place Mexico before the world as a peacemaker. As for Ariel Rodríguez Kuri (2003), the event was also a world by itself in which, moreover its originality, represented a new reflection about the Mexican culture. Consult also Nivón-Ramírez (2016), *Medios masivos y comunicación de la XIX Olimpiada*.

6. 600 million viewers are the official number given by the 1968 Organising Committee, particularly in the report titled *Mexico '68*. Vid. Nivón-Ramírez (2016), *Medios masivos y comunicación de la XIX Olimpiada*. p. 46.
7. The 1964 Tokyo Games achieved to broadcast the XVIII Olympiad but only partially due to the geostationary position of the satellites. In Mexico, for example, the transmission allowed to watch only 30 minutes live. But by 1968, technology permitted to broadcast the entire event worldwide. Vid. Nivón-Ramírez (2016). *Medios masivos y comunicación de la XIX Olimpiada*. Cap. 3.

management of international relations. Due to length, the essay will only deal with the bid issue.

It is important to emphasise that, as diplomatic agents of the 19th Olympiad I refer to the diplomatic corps of the Mexican State that relied on such important experienced ambassadors as Roberto Casellas and Rafael Fuentes⁸. But also the Mexican IOC representatives to whom, in fact, the entire diplomatic corps of the State was put at their service. Those agents were Marte R. Gomez and José de Jesús Clark⁹.

As for the term legacy, there is a whole branch of Olympic studies that formally, since 2002, analyses the material, cultural and social heritage of the Games¹⁰. However, even though it has turned into a “key concept for bid and

8. Fuentes was the Mexican appointed in The Hague. As for Roberto Casellas, besides having been an active diplomat during the Cold War, he published in 1992 (Jus editorial) his memories (*Confidencias de una Olimpiada*) about the Mexican 1968 Olympic Games. His book has become an essential source to delve into the South Africa controversy.
9. Marte R. Gómez (1896-1973) was an agricultural engineer who took a prominent place in Mexican politics. During Emilio Portes Gil's presidency (1928-1930), Gómez served as Agriculture Minister as well a Treasury Secretary during Manuel Ávila Camacho's period (1940-1946). He was the first IOC Mexican member appointed by Henri de Baillet-Latour in 1934. As for José de Jesús Clark (1908-1971) he was a military engineer who reached the rank of General in 1964. Previously, he was appointed by President Miguel Alemán (1946-1952) as director of the Mexican Sport Confederation in 1948. Between 1948 and 1968, Clark participated actively as the chief of the Mexican sport delegations in Central American and Pan-American Games. His activity in international competitions served Clark to meet Avery Brundage. The friendship between Brundage and Clark served well to appoint the Mexican general as member of the IOC in 1952. Ariel Rodríguez Kuri (2014) gives important information regarding Marte R. Gómez and José de Jesús Clark. Nevertheless, there is no further academic research about these figures.
10. The IOC took the Olympic legacy as a subject of discussion in the 2002 Olympic Symposium (Laussane, SUI) and its results were published one year later, *The Legacy of the Olympic Games 1984-2000*. In 2010 Managan and Dyreson published *Olympic Legacies: Intended and Unintended. Political, Cultural, Economic and Educational*. But the Olympic legacy literature can be, according to Cashman (2003), tracked since the 1990's: MORAGAS, M y Botella (editores, 1995). *Las claves del éxito. Barcelona '92.*, CEO-Universitat Autònoma de Barcelona. WAMSLEY y Heine (1996), Tradition and Modernity and the Construction of Civic Identity. The Calgary Games, in *Olympica*, vol. 5, p. 90-91. ENGLE, S. M. (1999), Legacy of the Atlanta Games, in *UNSW Law Journal*. Sturzaker, D. Y K. Goddard, The Olympic Legal Legacy, in *Sydney Official Post Games Report*. Brown, D. (2002), Olympic Legacies: Sport, Space and the Practices of Everyday Life, in *Proceedings of the Post Olympism Conference*, Aarhus

organising committees for large/mega sporting events since the late 1980s”¹¹, the Olympic Movement has not managed to conclude in a canonic definition. This paper will deal with the arguments of the 1972 UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage as well as Cashman’s (2002) and MacAloon’s (2002) in which legacy will be understood as: a) Everything that deserves to be preserved in a conscious and active way and b) An experience that can serve as an example (paradigm)¹².

The 1968 Olympic bid

Mexico City was elected to host the 1968 Olympic Games in 1963, during the Baden-Baden (West Germany) 60th IOC Session. The decision was, somehow surprising as the Mexican capital won the bid in the first voting round, defeating three apparently more solid candidatures: Detroit (USA), Lyon (FRA) and Buenos Aires (ARG). Yet, given the recent designations of the Games to cities such as Melbourne (AUS, 1965), Rome (ITA, 1960) and Tokyo (JPN, 1964), the Olympic Movement seems to have the intention to expand the Movement to countries far from the European and American venues. For the above, the Mexican option seemed not only rational but even natural¹³.

Nevertheless, as recent historical works have showed, the election of Mexico City was not that “natural” as it was thought. In fact, after the 1964 Games held in Asia, both continents, America and Europe, appeared to have the same

University, 9-11 September. Lensky, H. (2002), *The Best Olympics ever? Social Impacts of Sydney 2000*. Suny, Albany; Leopkey and Parent (2012), *Olympic Games Legacy: From General Benefits to Sustainable Long-Term Legacy*, *International Journal of the History of Sport*, April, 2012.

11. Leopkey and Parent (2012), *Olympic Games Legacy: From General Benefits to Sustainable Long-Term Legacy*, p. 2.
12. Cashman (2002), What is ‘Olympic Legacy’?, in Moragas Spà, Miquel de and Christopher Kenneth (eds. 2003), *The Legacy of the Olympic Games*, p. 33. MacAloon (2002), “Cultural Legacy: The Olympic Games as ‘World Cultural Property’”, *ibid*.
13. Before 1948, the Games were organised by Western European cities: Athens, 1896; Paris, 1900 and 1924; London, 1908; Stockholm, 1912; Antwerp, 1920; Amsterdam, 1920 and Berlin 1936. The Games only went beyond the old continent twice to American soil: Saint Louis, 1904 and Los Angeles, 1932. Clearly, the continental rotation after the Melbourne, Rome and Tokyo Games seems to show the IOC aspiration to bring the Games to all the globe.

possibilities to hold the Games. But, in terms of international prestige, Detroit, Lyon and Buenos Aires were ahead of the Mexican capital¹⁴. Therefore, it must be asked about the reasons that led Mexico City to win the bid over the other options, especially Detroit. The answer, according to Ariel Rodríguez Kuri, is found in the context of the Cold War and the political and economic situation of Mexico at the beginning of the 1960's.

Through the years that followed the beginning of the Cold War until 1970, the Mexican diplomacy showed great independence from the American foreign policy. The “special relationship” with United States since the end of World War II allowed Mexico to develop a foreign policy based on three principles: non-intervention, legalism (understood as any attitude of strict application of the laws) and national sovereignty¹⁵. The aforementioned elements allowed Mexico to show great independence from the United States, especially with respect to Soviet and Communist issues.

The above must be also contextualised with an internal process that led Mexico to a political and economic evolution different from the other Latin American nations. On one hand, the Post-Revolutionary period (1920-1940), showed important steps forward as it ended with a regretful “age of caudillos” that gathered together the Mexican Revolution into a single party. The “institutionalised revolution” was able to settle every political controversy within the National Revolutionary Party, avoiding armed conflicts.

On the other hand, World War II allowed Mexico to concentrate a signifi-

14. The statement about the “non-natural” election of Mexico City was first proposed by Ariel Rodríguez Kuri in 2003, “Hacia México 68” [“Toward Mexico 68”] but expanded in his 2013 paper, “Ganar la sede. La política internacional de los Juegos Olímpicos de México 68” [“Winning the Bid. The International Politics of Mexico 1968 Olympic Games”]. Other researchers had suggested similar ideas such as Eric Zolov (2004), Nivón-Ramírez (2016 and 2018) and Elías Jiménez (2018).

15. The “Special Relationship” denotes the autonomy Mexico had toward the United States foreign policy during the Cold War. In return, Mexico was obliged to secure the border from any communist threat. For more on this subject, consult Schiavon (2006) “La relación especial México-Estados Unidos” [“The Special Relationship México-United States”]. Regarding the three principles of the Mexican Foreign Policy, those are the conclusion of the painful history of the constant foreign interventions in Mexico, from its independence (1810-1821) to the Mexican Revolution (1910-1920). Thus, the 1917 Constitution established parameters which would state the sovereignty as the most important element of the foreign Mexican policy. Consult Lajous (2012), for more references in this matter.

cant amount of capital by sending raw materials and labour to the American industry. The result was a remarkable economic growth but with great inflation during Miguel Aleman's Presidency (1946-1952). However, this impulse was to be used by President Adolfo Ruiz Cortínez (1952-1958) who laid out a stabilising development (*desarrollo estabilizador*) which consisted of a protectionist strategy with emphasis on the domestic industry.

Ruiz Cortínez' economic policy was followed by the next two Presidents: Adolfo López Mateos (1958-1964) and Gustavo Díaz Ordaz (1964-1970). As it is shown in Chart 2, the results showed an unprecedented economic growth never seen before in Latin America known as "the Mexican miracle"¹⁶.

Chart 2

Presidency	GDP growth (%)	Average GDP annual growth rate (%)	GDP growth per capita (%)
Manuel Ávila Camacho (1940-1946)	43.06%	6.15%	20.49%
Miguel Alemán Valdez (1946-1952)	40.10%	5.78%	18.38%
Adolfo Ruiz Cortínez (1952-1958)	45.26%	6.42%	21.21%
Adolfo López Mateos (1958-1964)	47.81%	6.73%	21.56%
Gustavo Díaz Ordaz (1964-1970)	47.98%	6.75%	23.49%
Luis Echeverría (1970-1976)	43.12%	6.16%	16.20%
José López Portillo (1976-1982)	45.98%	6.51%	24.36%

16. Chart 2 shows the economic growth attributed to the export strategy after World War II (1940-1952) followed by the data of the "Mexican miracle" period (1952-1970) characterized as a protectionist era. Economic historians notice that after 1970 the protectionist model ran out. But, as shown in the table, the positive GDP percentages could stand 12 more years due to the oil bonanza of the 1970 decade. Data taken from INEGI (www.inegi.gob.mx).

Now, back to the issue of the Olympic bid, it was not the first time that Mexico attempted to organise the Olympic Games. The Mexican State probed its options to host the 1956 and 1960 Games, finally granted to Melbourne and Rome respectively¹⁷. But, considering the growth and stability of the 1950's, the agents of the 19th Olympiad obtained solid arguments to deploy a complex machinery to obtain the long-awaited games for Mexico.

Led by IOC Mexican members Marte R. Gómez and José de Jesús Clark, the Mexican diplomats made an interpretation of the socio-historical events of the moment in order to develop a stratagem focused on a) convincing the IOC that Mexico City was, moreover an option, a solution to the IOC; b) taking advantage of Avery Brundage's sympathy for Mexico; and c) winning the votes of the IOC members.

The Mexican solution

It seemed unlikely that Mexico could stand a chance against Detroit and Lyon. Moreover, they were "first world" cities of countries with Olympic experience. Even Buenos Aires seemed difficult to overcome as the Argentinian capital was in the final round in the quest of the 1956 Games. Still, there was a slight chance to earn the IOC's trust due to the international situation.

1963 turned out to be a delicate year in the USA-USSR conflict. The Bay of Pigs invasion (April, 1961), the Berlin Wall (August, 1961) and the Cuban Missile Crisis (October, 1962) addressed the first serious threat for peace since 1945. Moreover, it revealed what Winston Churchill foresaw in 1946: the rise of the Iron Curtain that broke up the world in western and communist allies¹⁸.



Image 2. Mexico City first image proposal. It was used from 1963 to 1966 when Pedro Ramírez Vázquez decided to use a more avant-garde design for the Olympiad.

17. A more detailed investigation in this matter is presented in "Las instrucciones de Miguel Alemán", *Reforma* [Mexico city], 12 October, 2018.

18. Churchill, Winston, "The Iron Curtain", Conference read at Westminster College, Fulton Missouri, 5 March 1946.

Of course, the IOC and the 1968 bid process was not exempt from this new world arrangement. The most harmed candidate was Detroit. The proposal of the American city rested on an image of modernity, and industrial prosperity.¹⁹ However, the election of the Michigan city would mean the approval of the Western allies and the annoyance of the communist bloc. Nevertheless, if the chances of Detroit shrank due to the Cold War situation, the other two candidates were not a better option.

After Detroit, Lyon had little advantage. The French city attempted to gain the IOC trust over the Latin American competitors by using its “pedigree” as a millennial city²⁰. Yet the Rhone metropolis options faced serious domestic opposition. In 1963, Charles de Gaulle, conservative president of the Fifth Republic was not pleased that Lyon, instead of Paris, hosted the Games. Even worse, Avery Brundage was sure that de Gaulle’s foreign policy that reserved the right to grant visas would be decisive to rule out the Lyonnais option. In fact, later that year, France denied the access to East German athletes²¹.

As for Buenos Aires, it was true that the Argentinian city almost won the privilege to be the first Latin America city to host the Olympic Games in 1956²². The organisation of the first Pan-American Games in 1951 proved the South American city worthy to organise the Olympic Games. Moreover, Juan Domingo Peron’s regime showed political and economic stability.



Image 3. Buenos Aires proposal. IOC Historical Archive, Lausanne (SUI).

19. USAOC. *Detroit 1968. An Invitation* (1968). The document may be consulted in the archives of the IOC in Lausanne, Switzerland.
20. Lyon’s strategy was diametrically opposed to Detroit. If the American city tried to show the benefits of the industrial society, Lyon appealed to the city’s history dated from the Roman domination before Christ. CNOSF. *Lyon. Grande Ville Europe* (1968). The document may be consulted in the archives of the IOC in Lausanne, Switzerland.
21. Ariel Rodríguez Kuri (2013), *Ganar la sede*, p. 255.
22. The 1956 Olympic Games were decided at the 1949 IOC Congress in Rome. After four rounds, Melbourne won the bid with 21 votes over Buenos Aires who obtained 20. Rodríguez Kuri (2013, “Ganar la sede”, p. 251) points out that six Latin American members were absent during the final round.



Image 4. Political cartoon about GANEFO. *Warta Bhaki*, September 1964. Taken from *The Olympians. From 1964 to 2020* (www.theolympians.co).

However, the 1955 coup against Peron and the successive social and political changes turned Buenos Aires into an “unattractive” option²³.

On the basis of the above, the final proposal of Mexico focused on the gaps of the other cities and tried to show itself as a solution for the IOC. In the first place, Mexico City guaranteed the IOC full involvement of the proved stable Mexican State in order to drive the Games safe. This would be enough to manage the Buenos Aires proposal as well as part of the French and even the American bids. Secondly, the diplomatic position of Mexico showed no conflict with other nations or ideological blocs. This would be decisive to outcast Lyon and Detroit from the quest of the 1968 Games. And finally, the Mexican proposal offered the IOC a definitive solution of one of the most important

23. Avery Brundage’s “Olympic Story” cap. XV, quoted by Ariel Rodríguez Kuri (2013), “Ganar la sede...”, p. 253.

threats to the Olympic Movement: The International Games of the New Emerging Forces (GANEFO) of 1962²⁴.

Taking advantage of Brundage's sympathy

As shown above, it was true that the Mexicans handled a speech that proved better than Detroit, Lyon and Buenos Aires on the basis that Mexico City was a solution of the deficiencies of the other candidates. But this premise benefitted from the personal sympathy of Avery Brundage to Mexico.

Brundage's affinity to Mexico is attributed to his personal friendship with Mexican general José de Jesús Clark. The Mexican military was actively involved in the Olympic affairs since he was appointed member of the IOC in 1952. In 1962, Clark was designated to attend the bid process of Mexico City and, due to his closeness to the IOC President, he was named Vice-President of the Organising Committee after the Baden-Baden Session of 1963²⁵.



Image 5. Avery Brundage (1887-1975), president of the IOC, 1952-1972 (www.olympic.org).

24. In 1962, Yakarta, Indonesia organised the IV Pan-Asian Games. The event summed all the Asian countries except Taiwan and Israel who did not receive an invitation from the Indonesian Olympic Committee. As a result, Indonesia was suspended as an active member of the IOC due to an open violation of the Olympic Charter (non discrimination clause, *Vid. Rodríguez Kuri*, 2015. "Geopolítica de la raza, p. 48). The response of the Asian country was the organisation of the Games of the New Emerging Forces (GANEFO), an athletic competition of the Third World Countries. The GANEFO obtained economic support from China and technical advice from the USSR. The Opening Ceremony was to be celebrated on 10 November 1963, twenty days after the Baden-Baden IOC meeting. *Ariel Rodríguez Kuri* (2013). "Ganar la sede", p. 257.

25. The official chairman of the 1968 Olympic Games was ex-president Adolfo López Mateos, but in practical terms the organisation was directed by Clark Flores. After López Mateos' death (30 November 1964), Clark took temporarily the chair of the Organising Committee, but due to the delays of the venues, he was relieved of his position. Finally, in July, 1965 Pedro Ramírez Vázquez (1919-2003) was appointed by president Díaz Ordaz as chairman of the Games. *Nivón-Ramírez* (2016). *Medios de comunicación masiva*, pp. 137-143.

Also, it was well known that Avery Brundage was likely to be treated as a prominent aristocrat. The Berlin and the Soviet issues of 1936 and 1952 showed that the IOC President was likely to receive high honour treatments²⁶. Therefore, in 1960 Marte R. Gómez urged the Secretary of Foreign Affairs, Manuel Tello, to deliver the Aztec Eagle to Brundage due “his past acknowledgements, for being a distinguished student and athlete, and for his personal efforts to promote sports”²⁷.

Finally, Brundage’s relationship with Mexico is explained because of the fact that his personal secretary, Cristina Mújica, was Mexican. Mújica’s role must not be underestimated. As shown by Rodríguez Kuri and Axel Elías Jiménez, from the beginning of the bid process, Mújica kept communication with Gómez and Clark in order to inform them about the latest news, but also to warn them about reticent members of the IOC²⁸.

The above was broken down to two important problems. The first one was to fight against the prejudices of Mexico as a third world country. In fact, since 1963 until 1968 a significant part of the press that reached the IOC in Lausanne showed skepticism that Mexico could organise such a “lavish” Olympiad as Tokyo²⁹.

But the most important concern about Mexico’s candidacy came from those who were worried about the altitude of the city (2,250 meters). Otto Mayer, Executive Chancellor of the IOC, considered that the Games in Mexico would be simply non-viable due to the geographical conditions³⁰. Fortunately, the Mexican

26. The Berlin and Soviet issues of 1936 and 1952 were part of Matthew Llewellyn’s presentation at the 26th International Seminar on Olympic Studies for Postgraduate Students. 8-30 May, 2019, Ancient Olympia, Greece. Llewellyn argues that in both occasions the aristocrat treatment of the German and Soviet government to Brundage made him desist in the German racism accusation and the amateur controversy of the Soviets.

27. Ariel Rodríguez Kuri (2013), “Ganar la sede”, p. 268. The “Aztec Eagle Order” is the highest honor given by the Mexican State to distinguish foreign citizens.

28. One of the most reticent members of the IOC was executive member Lod Killanin. In order to win the favour of this prominent member it was necessary to cede him the distribution rights of the *Cantinflas* movies in the United States. *Vid.* Rodríguez Kuri, “Ganar la sede”.

29. *L’Equipe y La Tribune de Lausanne*, 28 October 1963.

30. *Últimas Noticias*. 20 March 1963, ABC/Box 178/XIX Olympiad, Mexico City, Mexico 1968/Organising Committee (5 folders) Newspapers Clippings 1962-70.

agents were already prevented of this situation before the Baden-Baden Session thanks to the letter sent from Mújica to Clark and Gómez on 15 July 1963³¹.

In the end, the Mexican performance at the 60th IOC Congress was without any doubt successful. As an anecdote, it happened that, while the IOC Congress was being carried out, there was a Mexican pre-Columbian exhibition taking part in that city. The Mexican ambassador in West Germany arranged to borrow some pieces in order to be part of the presentation. After the showcase of the four cities (Mexico was, luckily, last), the Argentinian member said to Marte R. Gomez “how can we beat you if you even brought pyramids!”³²

The votes of the Baden-Baden Session

According to Ariel Rodríguez Kuri (2014), it is impossible to know for sure how every member voted on that occasion. Still, he shows a plausible hypothesis of the decisions of the members. It must be remembered that in 1963 the total number of IOC members was 62 but, the day of the election there were 58 IOC members. That meant that the majority plus one was of 30 votes.

The regional leadership of Mexico could be enough to obtain the favour of the Latin American members over Argentina. Also, it could be easy to guess that the Communist bloc showed sympathy to the Mexican option over Detroit, Buenos Aires and Lyon. It also can be assumed that the USSR may have observed an interesting approach with a country nearby the United States.

Latin America and East Europe, including the USSR, had, respectively,

31. Mújica to Clark y Gómez (15 July 1963). ABC/Box 178/XIX Olympiad, Mexico City, Mexico 1968/Organising Committee (5 folders) 1962-70. Nevertheless, the controversy of the Mexico City altitude chased the Organising Committee since then, but it was skillfully managed by the Mexican Agents. One of the most important achievements and legacies in this matter was the organisation of the First International Congress of Medicine in Sport (1967) that gathered sport scientists from all over the world. Among the most important conclusions it was stated that the altitude of Mexico City would not affect the health of the athletes. As a diplomatic measure, the Organising Committee sent to the IOC members and the National Olympic Committees an empty can labeled “Air from Mexico City”. A new investigation about this topic is being conducted by María José Garrido Asperó.

32. Personal interview with Javier Ramírez Campusano, son of Pedro Ramírez Vázquez, chairman of the 1968 Mexico City Olympic Games, May, 2018.

seven votes. That meant that 13 suffrages (the Argentinian vote is excluded) could be counted for Mexico. That number may be enough to access to the second round and even the third. But the recent experience showed that 15 of 16 votes, at least, should be assured in order to go to the final round³³.

But Ariel Rodríguez Kuri's hypothesis on the 1963 Baden-Baden vote session is that from the beginning the Mexican agents relied on the support of Asia, Africa (six and five respectively) and the only one independent vote³⁴. That meant that Mexico City would have the 25 votes of the communist and the third world blocs without any effort at all. Therefore, the real problem was to obtain the votes of the Commonwealth (7), the United States (3) and the West-European (26) members (36 in total).

For certain, it could be assumed that the Commonwealth members and the United States would have voted for Detroit. In consequence, no diplomatic effort would be effective among the old British domains. Fortunately for Mexico City, the candidacy of Lyon and Detroit divided the votes.

In order to explain how Mexico achieved five West-Europe votes, Rodríguez Kuri argues that the first one came from Spain due to the affinity shown to Mexico during the bid process. Also, the recent approaches between Clark and Gomez with Giulio Onesti, Italian member of the IOC and President of the Italian Olympic Committee, also served for the best interests of the Aztec city.

It is also possible that the third vote could come from Holland. Before the Baden-Baden Session, Marte R. Gomez urged Rafael Fuentes, Mexican ambassador in The Hague, to manage the negotiations in order to obtain the Netherlands' vote. On 30 October 1963, ambassador Fuentes wrote to Gomez to inform him that the authorities of Holland congratulated him "for our triumph (...). I am sure –notes Fuentes – that Holland voted for us"³⁵.

As for the last two remaining votes, there were two possible combinations: either the two German members voted Mexico, or one German with the Finnish defined the 1968 Games. In the case of Finland, even though the country re-

33. The Melbourne bid started with 14 votes, while Rome obtained 15. In both cases, that number increased until the fourth and final round where they were elected. Tokyo won the bid in the first round with 34 votes (half the members plus two) in the first round.

34. The independent vote was Raja Bhalindra Singh. IOC (1963), *Minutes of the 60th Session*, Annex 1.

35. Gómez to Fuentes 30 October 1963, quoted by Rodríguez Kuri (2014), "Ganar la sede", p. 279.

mained in the Western-bloc after World War II, the geographical proximity and the fact that the Soviets supported the 1952 candidacy of Helsinki, could drive the Finnish to respond to vote with Mexico according to the Soviets interests.

On the other hand, the Germans could argue that France and the United States were favored with the division of Germany. It is also plausible that they wanted to secure the Mexican votes for a future German bid. After all, the historical evidence shows that, the Federal Republic of Germany was willing to host in the mid-term the Olympic Games. The unknown fact that Berlin was showcased as a pre-candidate city of the 1968 Games would demonstrate this affirmation³⁶. In the end, the result was more than outstanding to Mexico obtaining 30 out of 58 votes in the first round.

Conclusions

The 1968 Olympics Games of Mexico were a melting pot of memories and images. For some, those Summer Games –actually held during the fall– are remembered thanks to an unmatched jump of 8.90 meters, a strange movement that revolutionized the high jump, the Forsbury Flop, and the beauty and majesty of the women’s gymnastics. For others, the memory centers on a political and iconic gesture: John Carlos, Tommie Smith and Peter Norman raising their fists in the University Olympic Stadium.

Yet, from what is already known about these Games, can we consider that the 1968 Olympiad has a diplomatic legacy? The definitions given in this paper dealt with the ideas of legacy as 1) preservation and 2) example (paradigm). As shown in the essay, the final suggestions of this paper will argue in an affirmative way.

In the sense of legacy as something that has to preserved in an active and conscious way, the diplomatic Olympic legacy of Mexico 1968 was more than successful³⁷. For the country, the achievement of nine medals –a record never matched–; the full colour live broadcasted Opening Ceremony; the

36. For the Bid attempt of Berlin consult Rodríguez Kuri (2014), “Ganar la sede”.

37. There is another legacy of the Mexican Olympiad that has not been discussed in this paper: the urban model legacy. In this respect, Mexico did not build an Olympic park for the 1968 Games. Instead, all the city served as a “great Olympic city” in which all the venues were distributed. The proposal of the Mexican Games as an urban model was first stated in 1998 by Ariel Rodríguez Kuri, “El otro 68”.

unprecedented Cultural Olympiad; and the memory of a city upholstered with Olympic motifs and with slogans about peace and friendship among peoples are undoubtedly a legacy for the Mexican people³⁸.

In the same way, the experience of 1968 serves to prove the country as an outstanding negotiator, regardless of its precarious position compared to the other bid cities. Also, the positive image of Mexico and its National Olympic Committee among the IOC Movement is undoubtedly a legacy of the 1968 Olympic diplomacy.

Yet, it must be argued as well that, the Mexico Games shall be observed as a paradigm. In this sense, the process through which Mexico City was elected for the 1968 Games, did not respond only to a good performance in the Baden-Baden Session. Beyond that, the election was the result of a stratagem that came from a sharp reading of the international context in line with the affinities of the IOC members. The lesson shown by Mexico City suggests that a successful bid strategy comes in line with the ability of a country to deploy an intelligent diplomatic effort.

38. What cannot be ignored is the heart-breaking and unbearable memory of the student movement of 1968 and the massacre perpetrated by the Mexican State on 2 October. The student mobilization of Mexico that year began in July after the police repression that dissolved an altercation between the high schools *Isaac Ochoterena* and *Vocacional 2* and 5 of the National Polytechnic Institute (IPN). In the weeks following this event, some academic institutions of the Federal District called for work stoppages, demonstrations and issued a petition (4 August) requesting, among other points, the release of political prisoners, the dismissal of police officers and the disappearance of the grenadier corps of the Federal District. In August, the movement was still on the rise, as well as the friction with the authorities. In that month mass marches intensified and the first repressive actions began. In September, the National Autonomous University of Mexico was taken by the Mexican army. The headmaster, Javier Barros Sierra, was against the measure and resigned from his position irrevocably. During this month the movement seemed far from reaching a resolution before the celebration of the Olympic Games. The most acute episode occurred on 2 October, when the Mexican army, through the *Olimpia battalion*, violently disbanded a demonstration organised in the *Plaza de las Tres Culturas* in the Tlatelolco Housing Unit. Different sources show figures that range between 200 and 1,500 casualties. Ten days after the opening of the Olympic Games, the event has been interpreted as a final action by the Mexican government to pacify the city and leave space for the start of the Games without major complications that could affect the image of the country. From this date and until the end of the Games, the Mexican army protected the Olympic venues from demonstrations.

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THE OLYMPIC STADIUM – A PLACE OF PEACEFUL DIPLOMACY?

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Introduction

Over the years, Olympians have often shown different gestures during the Olympic Games. These gestures have sometimes been political in nature. I would like to explain the meaning behind some of these political gestures. I will try to explain why these Olympians made them at the time and place that they did, and I will try to determine if the gestures could be considered “peaceful diplomacy” from the perspective of athletes.

Methodology

According to Max Weber, the term “political” means “striving to share power or striving to influence the distribution of power, either among states or among groups within a state”¹. After analysing the literature on the history of the modern Olympic Games, I found three gestures which can be regarded as political: the gesture of American runners Tommie Smith and John Carlos during the Olympic Games in Mexico City 1968, the gesture of Czech gymnast Věra Čáslavská during the same Olympic Games, and the gesture of Polish pole-vaulter Władysław Kozakiewicz during the Olympic Games in Moscow 1980. I then analysed the political and socio-historical context of these gestures in

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1. Weber, M. (2011), *Politics as a Vocation*. [Online] Available from: <http://anthropos-lab.net/wp/wp-content/uploads/2011/12/Weber-Politics-as-a-Vocation.pdf>, [Accessed: 12 March 2019], p. 1.

order to understand them. After this, I searched in English and Polish literature and media reports for opinions and interpretations of these gestures. Within this literature, comments about Carlos and Smith dominate. Less discussed, especially in literature in English, are the gestures of Čáslavská and Kozakiewicz.

Carlos and Smith's gesture

The first case took place on 16 October 1968 during the Olympic Games in Mexico City. African-American athletes Tommie Smith and John Carlos, who came first and third in the men's 200 metres race, stood on the medal podium shoeless with raised fists wearing black gloves. They kept their fists raised until the American national anthem had finished.

This gesture was mainly a protest against racism, particularly against racial segregation in the United States, and African-American poverty². The difficult situation of African-Americans had started gaining publicity in 1955, when Rosa Parks refused to give up her seat on a city bus to a white man in Montgomery. This act of civil disobedience was an important catalyst in the growth of the Civil Rights movement, headed by Martin Luther King. Many marches, boycotts and acts of civil disobedience helped to further highlight this situation. The legislation in the mid-1960s, especially the Civil Rights Act of 1964 and the Voting Rights Act of 1965, supported by President Lyndon B. Johnson, were crucial documents of the time, which aimed at achieving racial equality. However, in practice, the legislation was not achieving its purpose. These two Acts had no impact on social relations and the economic situation of African-Americans. Racism was still strongly present in American society³. The unemployment rate among African-Americans was also still twice the average national level. About one-third of African-Americans lived below the poverty line, while this rate

2. Senn, A.E. (1999), *Power, Politics and the Olympic Games*, Champaign: Human Kinetics, pp. 142-143; Meyers, D., *Personal Protest at the Olympics*, [Online] Available from: <http://brooklynquarterly.org/personal-protest-at-the-olympics/>, [Accessed: 6 April 2019]. ; Cottrell, M.P. & Nelson, T. (2011), *Not just the Games? Power, protest and politics at the Olympics*, *European Journal of International Relations*, 17(4), pp. 729-753.
3. Dines, N., *John Carlos o geście na igrzyskach, który wywołał burzę [John Carlos about the gesture at the games that caused the storm]*, [Online] Available from: <https://www.runners-world.pl/ludzie/Black-Power-Historia-biegu-ktory-pomogl-zmienic-swiat,5688,1>, [Accessed: 6 April 2019].

among white Americans was only 13 percent. It was also generally accepted that the quality of African-American schools and flats were worse than those of white Americans⁴.

Tommy Smith and John Carlos were members of The Olympic Project for Human Rights. This was an organisation intending to show the hypocrisy of Americans, who on the one hand expected black sportsmen to win Olympic medals for them, but on the other hand treated African-Americans as second-class citizens. The aim of this organisation was to protest against this racial segregation in the form of a boycott of the 1968 Olympics in Mexico City. After the killing of Martin Luther King in April 1968, the idea of a boycott failed, which was a huge disappointment especially for the sprinter John Carlos. He still wanted to do something to make people aware of the situation of African-Americans, to wake up their conscience and to do something that people would talk about for many years. He thought that Mexico City at the time of the Olympic Games would be an ideal place for expressing his feelings⁵. After a conversation with Smith, Carlos decided that if they stood on the podium, they could do a protest which everyone would see. Both wore a badge of the Olympic Project for Human Rights and in solidarity with them, Peter Norman from Australia, who came second, wore this badge too. The American athletes also wore black gloves as a symbol of union and strength, and black socks without shoes to represent the poverty of African-Americans. In addition, Smith wore a black scarf around his neck, which represented black pride, and Carlos had his tracksuit top unzipped to show solidarity with laborers, and wore a necklace of beads, which symbolised the history of lynching.

After the victory ceremony they were booed by the crowd, but at a press conference Smith said: "If I win, I am an American, not a black American. But if I did something bad, then they would say 'a Negro'. We are black and we are proud of being black. Black America will understand what we did tonight"⁶. The president of the International Olympic Committee, American Avery Brundage,

4. Jones, M. A. (2002), *Historia USA [History of the USA]*, Gdańsk: Wyd.Marabut, p. 639.
5. Dines, N., *op. cit.*; See also: SMITH, T. (2007), *Silent Gesture. The Autobiography of Tommie Smith*, Philadelphia: Temple University Press; Hartmann, D. (2003), *Race, Culture, and the Revolt of the Black Athlete: The 1968 Olympic Protests and their Aftermath*, Chicago: The University of Chicago Press.
6. [Online] Available from: http://news.bbc.co.uk/onthisday/hi/dates/stories/october/17/newsid_3535000/3535348.stm, [Accessed: 6 April 2019].

ordered the two athletes to be excluded from the Olympic village and Games. It seems that in the beginning Carlos and Smith only had understanding from the Australian contestant Peter Norman and of course many African-Americans.

After returning to the United States, Smith and Carlos had many problems in their social and private lives due to their gesture. The main word of condemnation came from the press and the American sporting establishment. To make matters worse, Carlos and Smith and their family were victims of threats, had financial problems and for several years suffered from depression and were sometimes watched by the FBI. As a consequence of all of this, Smith's mother died in 1970 from a heart attack, in 1977 John Carlos's marriage broke down and many of Carlos's friends turned away from him, because having contact with him could cause problems. Despite all this, Carlos and Smith accepted the consequences of their gesture, because they believed that they did it for a good cause. For them, the protest was more important than their private lives⁷.

Čáslavská's gesture

The second gesture I will discuss also occurred at the 1968 Olympic Games in Mexico City. Czech gymnast Věra Čáslavská came second on the balance beam (first place went to Soviet gymnast Natalija Kuczinskaja) and joint first on the floor exercise with Soviet competitor Larisa Petrik. In both medal ceremonies, Věra Čáslavská quietly turned her head down and away as the Soviet national anthem played. In this way, she protested against the Soviet invasion of Czechoslovakia in 1968 and she also protested personally against her situation at the Olympic Games, because her results in both events had been manipulated. The judges had inexplicably and controversially increased the scores of the Soviet gymnast in each event⁸.

Věra Čáslavská was strongly opposed to Communism in Czechoslovakia and the Soviet invasion on 21 August 1968 after the Prague Spring. She was a supporter of the Prague Spring, the political liberalization process which had begun in January 1968, when reformist Alexander Dubček became the First Secretary of the Communist Party of Czechoslovakia. Dubček represented a

7. Dines, N., *op. cit.*

8. Meyers, D., *op. cit.*

reformist group of Czechoslovak Communists and acted under the slogan: “socialism with a human face”⁹. He and his supporters in the government of Czechoslovakia tended towards the introduction of elements of a market economy, allowing employee councils to cooperate in making decisions about the management of work places, rehabilitating victims of Stalinism, abolishing censorship, and establishing an equivalence of Czech and Slovak lands. This reformist group was still communist and wanted to preserve the party’s rule, but they tried to gain support for the government by eliminating the most repressive features of Communist power. The political liberalization in Czechoslovakia lasted until August 1968, when the Soviet Union and the other members of the Warsaw Pact invaded the country to stop the reforms.

Officially, Věra Čáslavská supported the process of change in the spring of 1968, when she signed the writer Ludvík Vaculík’s declaration “Two Thousand Words”, which supported the reform of the Communist Party of Czechoslovakia and called for further reforms¹⁰. However, the party and the other Communist parties from the Eastern Bloc countries considered this declaration as a threat to the socialist system, so as a result, when the Soviets invaded Czechoslovakia in 1968, Čáslavská had to move to the mountain town of Šumperk and only obtained permission to travel to the Olympic Games in Mexico City at the last moment.

After her protest in Mexico City and on returning to her country, Čáslavská was regarded with respect and as a hero by the oppositional part of society. She was perceived very differently by the Czechoslovak government, which was back under full Soviet control. She did not obtain any further permission to travel abroad and was forced into premature competitive retirement. As a consequence, her ability to earn money by performing and teaching around the world was severely limited. Only thanks to the efforts of the International Olympic Committee, in the late 1980s could she start working as a judge and coach in Czechoslovakia.

9. Tomaszewski, J. (2014), *Republika Czeska 1918-2013 [Czech Republic 1918-2013]*, Warszawa: Wyd. DIG, pp. 167-178.

10. Tomaszewski, J., *op. cit.*, pp. 172-173.

Kozakiewicz's gesture

The third political gesture in the Olympic Stadium, particularly well known in Poland, is known as “Kozakiewicz’s gesture”. This gesture is an arm with a hand made into a fist bent to make an L- shape, and the second hand holding the biceps of the bent arm. It is a common obscene gesture. Polish pole-vaulter Władysław Kozakiewicz displayed it against hostile Russian spectators after winning the gold medal in the pole vault on 30 July 1980 at the Olympic Games in Moscow. The spectators had been booing and hurling insults at Kozakiewicz and another Polish pole vaulter Tadeusz Ślusarski when they stood on the approach. Spectators in Moscow supported the Soviet vaulter Konstantin Volkov who came second.

It is important to mention that Kozakiewicz did not want to make a political gesture. It was only an expression of emotion – joy after winning the Olympic championship in front of hostile spectators. However eventually, as a result of the situation in Poland, which was in the Eastern Bloc and under Soviet control, the gesture became political and meant as an objection to the domination of the Soviet Union in Poland. The event was broadcast live on TV, so the gesture was very quickly known among Polish people and all around the world¹¹. Although official Polish press later ignored this unprecedented event, a photo of Kozakiewicz and his unusual gesture was published in many newspapers around the world and in the Polish underground oppositional newspaper. The gesture became a symbol of resistance to the Soviet Union¹². This resistance was very significant and meaningful at the beginning of the 1980s because Poland was undergoing labour strikes, which eventually led to the creation of the Independent Self- governing Trade Union “Solidarność” (“Solidarity”) during August and September 1980. It was established because of the worsening economic situation of Polish society and manner of governing by the Communist Party, evident in raised food prices but stagnating wages, poor social conditions, keeping intelligence under surveillance and in the limitation of private entrepreneurship. This trade union played a huge role in the end of Communist rule in

11. Olszański, T. (2012), *Rachunek za igrzyska, czyli co się stało ze sportem?* [A bill for the Olympic Games, or what happened to the sport?], Warszawa, p. 76.

12. Polskie Radio (2014), *Gest Kozakiewicza* [Kozakiewicz’s gesture], [Online] Available from: <https://polskieradio24.pl/69/156/Artykul/253443,Gest-Kozakiewicza>, [Accessed: 6 April 2019].

Poland and Eastern Europe as well. It was the first trade union in the Eastern Bloc that was not controlled by a communist party.

After the event in Moscow, the Soviet ambassador to Poland demanded that Kozakiewicz be stripped of his medal because he insulted the Soviet people. The Polish government replied that the gesture was caused by a muscle spasm.

Conclusion

This paper discusses three important political gestures made over the history of the modern Olympic Games. It should be emphasised that the independence of the Olympic Games from politics was an illusion from the beginning. In ancient Greece, during the beginnings of this athletic competition, the richest class of society, the *Aristoi*, confirmed their political domination in society and favour with the gods through achieving Olympic victories¹³. In the 20th century, at the time of the modern Olympic Movement, we can still see a huge connection between sports and politics. Athletes took advantage of Olympic achievements to show not only their personal greatness and greatness of their country, but also the troubles of their state and countrymen. These three examples confirm that the Olympic Games have a huge meaning in political activity, not only to politicians (like Hitler in 1936 or Brezhnev and Carter in 1980), but also to sportspeople. The athletes mentioned in this paper used the Olympic Stadium as a place to show their national social problems, which could not be resolved by their governments or were created by their governments.

It is very difficult to judge the gestures and say if the Olympic Stadium was a good or a bad place to make them, and if the gestures can be considered “peaceful diplomacy”. On the one hand the gestures can be considered inappropriate, because as the 50th Rule of the Olympic Charter states: “no kind of demonstration or political, religious or racial propaganda is permitted in any Olympic sites, venues or other areas”¹⁴. On the other hand, we must remember that these competitors were in a peculiar position caused by politics of their states, as freedom of expression and other human and civil rights were limited. Olympians like Carlos, Smith and Čáslavská wanted to point out this issue in

13. Wyskok, M., Bronikowska, M. (2019), *Sport and Politics in Archaic Greece*, *The International Journal of the History of Sport*, doi:10.1080/09523367.2019.1593149.

14. International Olympic Committee (2018), *Olympic Charter: Rule 50*, p. 91.

the international arena. The gesture of Kozakiewicz was interpreted as political, which reflected the bad relations between Poland and the Soviet Union. Most of the discussed athletes had to pay a very high price for their actions. So it seems that they acted in the name of specific values, which we can also find in the Olympic Charter: "The goal of Olympism is to place sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity"¹⁵. The athletes could not see another means of action, only to protest at the Olympic Stadium. They were therefore in a dilemma: which principles of the Olympic Charter are more important. They took a risk, gave up their own security and put the political situation of their country before their own personal interest. We cannot say that these gestures caused the problems that resulted in them to be solved, but they brought world attention to them and helped to create a feeling of solidarity among the oppressed.

When considering the consequences of their actions, we cannot say that these gestures were a form of peaceful diplomacy. In a 2011 speech to the University of Guelph, Akaash Maharaj, a member of the Canadian Olympic Committee and head of Canada's Olympic Equestrian team, said about Smith and Carlos's protest: "In that moment, Tommie Smith, Peter Norman, and John Carlos became the living embodiments of Olympic idealism. Ever since, they have been inspirations to generations of athletes like myself, who can only aspire to their example of putting principle before personal interest"¹⁶.

15. International Olympic Committee (2018), *Olympic Charter: 2nd Fundamental Principles of Olympism*, p. 11.

16. Carter, L. (2014), *An empowering moment*. Moon Magazine. [Online] Available from: <http://moonmagazine.org/larry-carter-empowering-moment-2014-03-30/>, [Accessed: 6 April 2019].

OLYMPIC MOVEMENT; A CRUCIAL RESOURCE OF SPORTS DIPLOMACY IN PROMOTING WORLD PEACE

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Olympic Movement and sports diplomacy

The Olympic Movement with the vast global audience represents one of the world's oldest symbols of cooperation and sportsmanship and also the largest regularly scheduled international gathering in the world (Cottrell & Nelson, 2011). The purpose of this article is to discuss the connection between the Olympic Movement and sports diplomacy in the context of promoting world peace. The investigation is based on analysis of existing literature and written sources such as scientific journal articles, conferences, as well as reports of journals.

The Olympic Movement, with representing one of the long standing forums for global interaction and showing the greatest event on earth, becomes a considerable area for study about the relationship between sports and international relations (Reese, 2012). It has evolved along with the international political environment (Cottrell & Nelson, 2011). Over 200 National Olympic Committees participate in the Olympic Games that are broadcasted to 220 countries and territories around the world drawing an audience of around 4 billion viewers (Dubinsky, 2019; Arning, 2013). So the Olympic Movement is a unique phenomenon and has a vast global audience. Although the Olympics are certainly the most notable and renowned events in the world, they have rarely been systematically investigated from a political outlook within the main-stream diplomacy. So the possible interaction between diplomacy and sports mega-events such as the Olympic Movement, are largely overlooked by the

international relations literature. There are just limited and case specific exploring issues. In other words, the Olympic Movement and sports generally have been a neglected area of international relations. Besides, academic literature on the political dimensions of international sports and peace is not vast and long-standing. In recent years, researchers have focused on this field. So as the Olympics and other major sport events may have broader significance on the international political stage, there has been little actual inquiry in this regard. Though more research is needed.

The Olympic Movement, with its platform every four years, has the power to unite the world. One might think that politics and the Olympics have nothing to do with each other, but in fact they do have a lot in common. Indeed, sports and politics have long been linked. The connection between them goes back to the competitions in Ancient Greece and has been developed through centuries (Dubinsky, 2019). The Olympics have played a role in diplomacy since ancient games (Pigman, 2014). So politics have affected the Olympic Games for centuries. Moreover, since the beginning of the modern Olympic Movement in the late nineteenth century, every kind of political regime has used sports and especially the Olympic Games to achieve its international goals (Hong & Zhouxiang, 2012; Boykoff, 2016; Dubinsky, 2018; Dubinsky, 2019). It is conventional to mention that, sports teams and events such as the Olympics have been viewed as a resource for the political and diplomatic ambitions of governments (Black & Peacock, 2013).

In the international arena, the concept of diplomacy is used to influence the political systems and the decision-making mechanisms of the countries (Gun, 2014; Ozsari & et al, 2018). Diplomacy can be defined as a purpose of peaceful official activity between the international community units (Zharmukhanbetova, 2010). Diplomacy has been in existence since the early days of human history. Moreover, public diplomacy refers to the communications and interactions by governments, policymakers, organisations, and individuals to influence foreign publics in achieving a more favored image of the nation (Cull, 2008; Gilboa, 2006; Nye, 2008; Dubinsky, 2019). In other words, the whole activity of countries in the direction of influence of other countries and public opinion. The necessity of proper public diplomacy encourages governments to look for more efficient soft power resources. Also according to Nye (2004), the initiator of the term, soft power refers to the ability to shape preferences of others and getting them to do what you want through attraction without the use of payments or

military force. He refers to the attractiveness of culture, political values, institutions and policies as assets of national power, which can be used to persuade others to align themselves with the interests of another nation (Nye, 2008). Sports diplomacy, as one of the sub-branches of diplomacy, is under the roof of public diplomacy and refers to the way sport is used for public diplomacy and soft power purposes. In other words, sports in general and the Olympic Games in particular have become significant soft power resources (Grix & Houlihan, 2014). Sports diplomacy is one of the most civilized, peaceful and massive diplomatic instruments that many countries take advantages of it (Kurt, 2014; Ozsari & et al, 2018). Sports diplomacy shows the power of sport as a means to bring people together around international competitions including Olympic Games. This is also related to how countries use sports to enhance their image and prestige, and how they can use it to punish other countries and put some diplomatic pressure on them.

There are some major and most significant sports diplomacy events which occurred in Olympic Games over the years. For instance, in 1894, the International Olympic Committee (IOC) which was established by founder Baron Pierre de Coubertin. In 1896, the first modern Olympic Games took place in Athens in which the games were exclusively reserved for men. In 1900, the second Olympics held in Paris, were open for women as well. These events are the most important events in the history of the Olympic Games. In 1936, the Berlin Olympics were used to promote the Nazi ideology. The Olympic Games acted as a great opportunity to show a peaceful and tolerant prestige of Germany. Hitler, leader of the Nazi Party, claimed about the Olympic torch: "It helps to connect the countries in the spirit of peace". However, the Americans almost boycotted in protest of the Nazi regime and its racist policies. Later in 1964 the Olympic Games were held for the first time in Asia. Tokyo was the host city. In 1980, sixty countries, including the United States, did not participate in the Moscow Olympics while they were protesting against the Soviet invasion of Afghanistan in 1979. Similarly in 1984, when China was taking part in the Olympics for the first since 1952, 14 countries from the Eastern Bloc, including the Soviet Union boycotted the Los Angeles Games. These are the most massive boycotts of the Olympic Games. This shows how sport can be a powerful tool of soft power for countries. Indeed, countries are using sport to enhance their image or show their disapproval towards other countries' policies. Such disapproval was best

expressed through the boycott of the Olympics; although the level of boycotting or political violence has not been seen in the recent Olympic Games.

When it comes to the Beijing Olympics in 2008, it seems that sport and politics are strongly interrelated. It is commonly accepted that sports diplomacy uses sports, including the world's largest sports mega-events, the Olympic Movement, as a resource to connect nations and foster peace building among them and maintain more effectively such relations (Mabillard, 2013).

Considering the discussed topics, there are some ways that the Olympic Movement can be used as a resource of sports diplomacy. The first one is hosting Olympic Games. The hosting of a major sports event like the Olympic Games is one major way that countries attempt to present themselves, increase their international prestige, and build peace with other nations. Another way for countries is using elite sports success to enhance their profile in Olympic Games. So countries can boost their reputations by participating and winning in Olympic Games. Finally, countries can combine these two methods. The purpose of hosting sports mega-events such as Olympic Games is mostly related to political issues in most of the countries. However, since the IOC, as well as the host and participating countries try to act as non-political and defend the apolitical nature of the games, the political issues emerge when the host start it's planning. Countries today use this largest sport event as a tool to show their development in every aspect, strengthening nationalism and positive long-lasting role in the international field. Different political regimes, try to connect with other countries by the concept of "soft power". They are supposed to attract others and make them want and do what they want. They can influence them by their ideology, and culture (Bittnerová, 2011). So if a country has a poor image or bad reputation in the past, a major sport event might help them to change people's mind and improve their image. Also, sports mega-events are primary tools for identity building. This certainly seems an acceptable hypothesis in the recent cases of developing countries as hosts, such as Brazil, China, and South Africa (Theiner, 2017). For both Germany (Munich, 1972) and Japan (Tokyo, 1964), hosting the Olympic Games was an opportunity to present themselves to the international community after defeat in the second world war; for South Korea (Seoul, 1988), hosting the Games symbolised their presence as modern industrialized economies (Houlihan & Giulianotti, 2012; Hargreaves, 2000). For China (Beijing, 2008), the Olympic Games was not only for the consolidation of China's national unity and the establishment of the

country's international image, but it was also for the development and transformation of Chinese society (Hong & Zhouxiang, 2012). As mentioned above, during the Cold War, the United States and the Soviet Union each arranged large-scale boycotts as a means of putting pressure on their competitors in the international system (Cottrell & Nelson, 2011).

Moreover, governments lobbying to host mega events come under the support of public relations and their relationship with international key decision maker organisations such as the IOC will be developed and they can utilise the advantage of the diplomatic opportunities that come along with the hosting role. It is worth mentioning that, the authority of the IOC in choosing its host country for its Olympic Games makes it one of the most powerful and influential organisations in the global community (Reese, 2012). When a country hosts sports mega-events, it will experience a subsequent increase in the number of high-level diplomatic relations (Theiner, 2017). The Olympics are therefore the opportunity for athletes from all nations to gather in a peaceful context. Olympic athletes are perceived as global citizens, examples of the Olympic ideal of tolerance, brotherhood and mutual respect (Reese, 2012; Cooper, 1994). For the hosting, participating and winning countries, the Olympic Games are perceived as an ideal channel and exceptional opportunity to share their identities, competencies and capabilities in every aspect including politics. So the Olympic Movement can create greater international understanding among nations and promote world peace on a larger scale. Although the concepts of sports and diplomacy serve different purposes, these two concepts continue to bring together different nations and cultures under the same roof of peace (Ozsari & et al, 2018).

Olympic Movement and peace

The ideas regarding sport's capacity to promote peace have long historical roots. The earliest sign of the connection between sport and peace is probably the *Ekecheiria*, or Olympic Truce, which was at the heart of the ancient Olympic Games. For nearly 12 centuries, from 776 BC to 393 AD, the Olympic Games and the Olympic Truce went hand in hand against endless state of war between Greece's warring city-states (Spaaij, 2012). The Olympic Truce was a period on either side of the Games during which competitors and other visitors were

to be ensured safe passage to and from Olympia (Smith & et al, 2009). They intended to temporarily stop the war during the celebration of the Olympic Games. Spectators, athletes, artists and their families were able to travel to the Olympic Games and return to their places of origin in total safety (Cardenas, 2013; International Olympic Committee, 2009).

The Olympic Games provide an opportunity for international interaction and the development of a global consciousness. The Olympic Movement was used to enhance the development of peaceful relations between nations. According to Hoberman (2008), the Olympics were founded to bridge cultural divides and promote peace (Bittnerová, 2011). The founder of the modern Olympic Games Baron Pierre de Coubertin, had taken this mission of “internationalism” very seriously, based on the belief that organised sport can be an agent of physical, social and cultural change. Also the modern Olympic Games have evolved into a global mega-event with great cultural, political, economic and social significance. Olympism, the philosophy developed by de Coubertin, emphasises the role of sport in world development, international understanding, peaceful coexistence, social and moral education. The peace ideal that de Coubertin saw as an important part of Olympism drew a balance between contemporary Europe and ancient Greece. While the ancient Olympic Games had supposedly been a celebration of “Greekness”, the modern Olympic Games would be, de Coubertin hoped, a celebration of human progress and international understanding as well as peace. In order to respect each other, de Coubertin argued, people must first know each other. For him, mutual understanding was a fundamental value that could underpin the ideal of world peace (Spaaij, 2012).

The Olympic Movement is based on the Olympic Charter, whose laws and regulations are carried out by the IOC. The Olympic Charter is an important document for the contemporary link between Olympism and peacemaking. It has a section titled the “Fundamental Principals of Olympism” which is the basis for the Olympic Games. The Charter identifies peace as one of the key goals of Olympism. Fundamental Principal 2 states that: “The goal of Olympism is to place everywhere sports at the service of the harmonious development of humankind with a view to promote a peaceful society concerned with the preservation of human dignity” (Olympic Charter, 2017). The main ideas surrounding this principal and what Pierre de Coubertin intended to do by establishing the IOC and the Modern Olympic Games was to use sports as an international tool for peacemaking and achieving world cooperation and

acceptance (Shaelyne, 2009). The Olympic Movement is the most valuable contribution to the cultivation of peaceful attitudes in the world (Reid, 2006).

Conclusion

A major focus of this article is therefore on how international sporting events, in particular the Olympics, have been used as a resource of sports diplomacy in promoting world peace. The Olympic Games are an under-explored phenomenon in the study of international politics. Many countries look for the advantage of the unique political opportunity structure provided by the Olympics (Cottrell & Nelson, 2011). The Olympics act as part of a country's soft power strategy, for which the countries should work on understanding the best use of it (Grix, 2013). In other words, countries try to maximise their potential in the international system. Soft power, cultural diplomacy, sports diplomacy, and nation branding through sports give countries other options to shape the country's images and try to reposition themselves in the international system through peaceful means (Dubinsky, 2018). Thus, one of the most efficient platforms to use diplomacy and soft power is the Olympic Movement (Abdi & et al, 2018). As we mentioned, the major goal of the Olympic Movement is to promote positive international relations between different nations through promoting Olympic values. Sport in general, and the Olympic Movement in particular, are frequently promoted as a force for good in the world (Black & Bezanson, 2004). Among the principles promoted in the Olympic Charter, Principle 2 includes the phrase "the establishment of a peaceful society concerned with the preservation of human dignity". Thus the Olympic value of peace through sport is potentially a critical diplomatic resource (Cho, 2012).

Peace is always an ideal. What is remarkable about the Olympics and peace is that they are associated with each other from ancient games to recent ones. The Olympic Games are considered as an instrument of peace that provides an opportunity for the peaceful values inherent in sport to offer their lessons to the worldwide community.

Sport's main contribution to peace building processes is its universality, although it has never started a process of peace. Most of the time, it can only be part of a broader way to reach a final solution or just improve a situation. However, sport can help to achieve objectives, especially in terms of national

soft power, peace or confrontational purposes. It can also help foster cooperation or serve as a tool to show disagreement (e.g. Olympic Games boycotts). In addition, sport can facilitate diplomatic discussions and also send messages of disapproval. It should not be viewed as a solution for diplomatic disagreements. It usually helps when discussions are on a good way (Bittnerová, 2011; Cha 2009).

As a consequence, the international community has widely accepted the potential of sport especially in international dimensions such as the Olympic Movement in promoting peace because of the universality of sport and its ability to connect people and the capacity to divert violent behaviour. Also the Olympics represent one of the most crucial forms of international competition. It can be said that, the Olympic Movement is so much more than a sporting event which helps to create a peaceful and better world, serving as a potential platform to achieve this ideal. So it is the time for political scientists to focus their attention to an increasingly complex area of study: sports diplomacy and the Olympic Movement.

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OLYMPIC MOVEMENT: FROM BRINGING THE GREEK WORLD TOGETHER TO BRINGING THE WHOLE WORLD TOGETHER

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Nowadays, the world is undergoing major development, transformation and readjustment. Economic globalization and social informatization makes every country in the world increasingly interconnected and interdependent. However, since then, mankind has faced many common problems and challenges, such as terrorism, economic crisis, cultural conflicts and environmental problems, which need to be jointly addressed. No country can handle the problems alone, nor can any country retreat to a self-isolation island. This calls for the building of a global village, seeking common prosperity and achieving common development. In this context, as the most important sporting phenomenon in the era of globalization, how can the Olympic Movement play a role in the construction of a global village by bringing the whole world together?

The Olympic Games in antiquity over 2000 years ago provided us with some referential experiences. At that time, Greece was not a single state, but a series of city-states in a dispersed world. These politically and economically independent city-states were constantly at war. But with the rise of the ancient Greek immigrant movement, the link between the city-states was gradually consolidated, and common economic interests, political needs and cultural traditions promoted their exchanges and cooperation. It is in this context that the ancient Olympic Games created and developed rapidly which provided unity to the Hellenic world and to some extent brought the Greek world together. The full use of the Olympic legacy of ancient Greece is of great value to make the Olympic Movement play a part in bringing the whole world together.

Using the method of literature review and comparative study, with the

perspective of the comparison between the ancient and modern Olympic Movement, this paper first analyses how the ancient Olympic Games promoted the ancient Greek community building, and then interprets the reason why the modern Olympic Movement could contribute to the building of a “global village” through the heritage and new development of ancient Olympic Games, and finally discusses how to explore the value of the Olympic Movement in order to promote world peace and prosperity, and promote the understanding and recognition of all mankind.

1. The ancient Olympic Games: how to bring the Greek world together

From the beginning of the ancient Olympic Games in 776 BC to the 6th century BC, the ancient Olympic Games gradually developed from a small range of sacrificial games limited to the western city-states of Peloponnese, to a grand gathering of Greek city-states, and reached its peak in the 4th century BC. From a rural religious activity, to an event covering all the territory of Greece, and furthermore, to a Panhellenic festival appealing to the whole Greek region and its colonies, the ancient Olympic Games played a positive role in the construction of the Greek community.

1.1 Cultivating good citizens

“Let a noble soul in a strong body” is the core spirit of ancient Greek civilization. The ancient Olympic Games emphasised the harmonious development of the human body and mind. The winners of the games not only possessed superb skills and strong bodies, but also had high morality, rich knowledge and inner enrichment. They were the idols worshiped by the ancient Greeks. So the ancient Olympic Games were not only about physical competition, but also about cultivating citizens with high morality, sound personality and pursuit of beauty and goodness. It was the citizens cultivated under the guidance of these values that laid the foundation for the brilliant civilization of ancient Greece.

1.2 Making peace treaties

Independent city-states of ancient Greece were never firmly united in a consolidated political system. The continuous wars among city-states created its

warrior spirit, and at the same time made people eager for peace and unity. “An occasional keen witted despot realized that it was sometimes more profitable to talk rather than to engage in bitter fight. The dissenters met to make peace treaties, to establish an uneasy truce”¹. Sacred truce was in force, called for military conflicts and hostilities to be halted before, during and after the Games. The truce was extended from one month at the beginning to three months. Unity and peace, which the Greek world dreamed of and strove to attain, were realised within the Greek sanctuaries, and especially the sanctuary at Olympia, which were also centres for competition².

1.3 Advocating equality and justice

The Games had a set of principles and methods to secure fair play. Every participant had the same rights and equal chance to show his best in the Games. According to the rules, the athletes win the games by themselves, regardless of their military rank, social status or wealth. The rules strive to provide equal opportunity for each competitor, such as drawing lots to determine the track, swapping the court for basketball games and setting boxing matches at noon to ensure the two sides are not influenced by the sun³. When the athletes didn't respect the rules, the judge punished them with a whip. For more serious offenses, fines were imposed, which would be used to erect statues of Zeus, which were called Zanes⁴. The names of law-breaking athletes were inscribed on their bases with some inscriptions such as “an Olympic victory is to be won, not by money, but by swiftness of foot and strength of body”⁵.

1.4 Festival and celebration for motivating cultural exchanges

The Games was not only sports competitions, but also an excellent stage for

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1. Lynn, Gray Poole, *History of Ancient Olympic Games*, New York: Ivan Obolensky inc.1963: 20.
 2. Nicolaos Yalouris, et al., *The Olympic Games in ancient Greece*, Ekdotike Athenon S.A., 1982:80.
 3. Heather L. Reid, et al., *Ancient Hellenic ideals and the modern Olympic Games*, Olympic Studies Reader (vol. 1), Beijing Sports University Press, 2009:242.
 4. Nicolaos Yalouris, et al., *The Olympic Games in ancient Greece*, Ekdotike Athenon S.A., 1982:126.
 5. Pausanias, *Description of Greece* 5, 21, 2-9 quoted from Prof. Mauritch lecture.

meeting and gathering among city-states. A week before the games, city-states would send envoys and sports delegations to the games. Thousands of people would come from all directions to Elis and Olympia, and a “tent city” full of excitement suddenly appeared on the grassland under the foothills of Cronus⁶. In addition to religious ceremonies and sports competition, merchants, politicians, and city officials from many cities walked and talked together as they concluded agreements, renewed treaties⁷; philosophers debated with each other to seek truth; artists showed off with their masterpieces⁸. People with different political, economic and cultural backgrounds travelled to take part in the Games, inspired by the shared feeling of belonging to the same culture or religion, thus promoted mutual understanding and respect.

2. Modern Olympic Movement: inheriting and renaissance of ancient Olympics

The legacy of the ancient Olympics suggests that through the platform of the Olympic Games, city-states had enhanced their communication, understanding and respect, and promoted peace, friendship and unity, which provided cultural support and guidance of values for the formation of the Greek community and thus created the glory of ancient civilization. The modern Olympic Movement is revived on the basis of the ancient Olympics; could it play its role on promoting the construction of world community and bringing the whole world together?

2.1 *Inheriting the legacy of the ancient Olympics*

The original intention of Pierre de Coubertin, the father of the modern Olympic Movement, to revive the Olympic Games was with a distinct colour of pacifism. Seeing the increasing crisis of world war, Coubertin thought that, since the ancient Olympic Games could reflect the ideal of commonality and peace of each city-state, if it was revived in a modern form and made an event worldwide,

6. Luo Shi-ming, et al., *On the origin of the ancient Olympic Games*, Zhejiang Sports Science, 1998 (5).

7. Lynn, Gray Poole, *History of Ancient Olympic Games*, New York: Ivan Obolensky inc.1963: 85.

8. Ren Hai, *Olympic Movement*, People's sports publishing house, 2005:26.

could it promote the friendship and peace of the whole world?⁹ Then, he created the modern Olympic Games, which let the youth from all over the world get together regularly to get to know each other through sports competition, to eliminate misunderstanding and prejudice, and then achieve the idealistic pursuit of world peace, unity and friendship.

On the ideological level, the purpose of the Olympic Movement, indicating its pursuit of higher values which differs from other sports events, is to make great efforts to the peace and beauty of the entire human world, which is also the ultimate goal of building the world community.

On the institutional level, the modern Olympic Movement carries on with the tradition of a four year cycle of Olympiad, providing a long-term stable and ritualistic platform for the youth of the world. At the same time, it inherits the tradition of the “Sacred Truce” of the ancient Olympics and calls for world peace through the institutionalized way of the general assembly resolution of the United Nations.

On the practical level, the modern Olympic Games inherits the spirit of fair play through a series of strict rules and the aid of modern means of new technology, which makes the competition more equal and just. On this platform, every country equally communicated, and every people are equally treated.

2.2 New development of the modern Olympic Movement

Firstly, the modern Olympic Movement was built on an international platform from the very beginning. It is open to all countries, all regions and all nations, which differs from the ancient Olympics that only accepted the participation of Greek city-states with distinctive regionalism and nationality. From an “inter-state language” to a widely recognised international common language, the modern Olympics has been concerned, understood and accepted by various countries and regions in the world with different social systems, ideologies and cultural traditions. It has become an influential gathering of peace and friendship for people all over the world and thus possesses the basic conditions for promoting peace and development for all mankind.

Secondly, the ancient Olympics were sacrificial games with distinct religious

9. Laszlo, *The whole history of sports*, Translation by Yan Shao-lu, Chinese Sports History Society, 1985:247.

characteristics, which could not exist independently from the religious activities of ancient Greece¹⁰. On the contrary, the modern Olympic Movement has got rid of its link with religious belief and united people with the common Olympic ideal, which has a broader influence and stronger cohesion. It not only creates a grand festival through sports, but also with various rituals, such as the lighting of the Olympic flame, the torch relay, the opening and closing ceremonies, and the handover of the Olympic flag, promotes the connection, communication, understanding and identification of people from all over the world.

Thirdly, the ancient Olympics, which were developed in the age of slavery, required the athletes to be free citizens of pure Greek descent who had never committed crimes. People of another nationality, women, slaves or prisoners of war had no right to take part in the games. The modern Olympic Movement has wiped out the discrimination in class, race and gender, and emphasises the popularization of sports in all parts of the world to ensure everyone has equal rights in sports participation.

3. The Olympic Movement: how to bring the whole world together

Today, as the world develops, all countries are interdependent and interconnected, with common interests and with common challenges. This requires us to view the development of the whole world from the perspective of all mankind, and work together to build a global village for shared future. The modern Olympic Movement, while inheriting the value and ultimate ideal of peace and friendship, and standing on a more international stage with a different background, should learn from and inherit the Olympic legacy of ancient Greece, striving to become the cultural bond and the spiritual home of all nations over the world, thereby to build a better and peaceful world.

3.1 Fostering an international environment of peace and development

Nowadays, with the rise of the world's instability and uncertainty and the interweaving of traditional and non-traditional security threats, world peace and development are faced with many difficulties and challenges. However, people are increasingly aware that without world peace, common development cannot

10. Ren Hai, *Olympic Movement*, People's Sports Publishing House, 2005:59.

be achieved. Peace and development are the common aspiration of all people from all over the world. The fundamental purpose of the Olympic Movement is to build a peaceful and better world, which can play a unique part in promoting world peace and common development. As the director of the International Truce Centre has stated, “sport will not impose peace, but it might inspire it, encouraging humanity to imagine peace”¹¹. At the 2018 PyeongChang Winter Olympics, the athletes from DPRK and Korea jointly held the “Korean unification flag” to attend the Opening Ceremony, which precisely demonstrates the importance of the Olympic Movement to world peace.

The Olympic Movement should promote Olympism with peace and friendship as its core, strengthen the relationship with the United Nations, actively promote the traditional Olympic Truce of ancient Greece, continue to make joint efforts in poverty reduction, humanitarian assistance, health promotion, youth education, gender equality and sustainable development through sports, so as to ensure all countries to share in the fruits of world development.

3.2 Promoting multi-cultural exchanges and mutual understanding

The wave of globalization in the 21st century sees the increasing connection between countries, with the global flow of production factors, communication and interaction between different cultures is accelerated. Along with it also brings some new problems, such as cultural homogeneity and cross-cultural barriers. The conflict between different ethnic cultures has become an important factor causing tension and instability of the world. Therefore, strengthening cultural communication among nations and building a dynamic, open, inclusive, diversified and harmonious world cultural system are crucial to the peace and prosperity of the whole human society.

To deal with it, the Olympic Movement could encourage countries to discover and display their own unique history and culture, value concept, life style, and spread of the unique traditional national sports cultures in the global platform. The Olympic Youth Camp, International Olympic Academy, Olympic Museum Network could also be used as great channels to promote the exchanges and

11. Jeffrey O. Segrave, Anthem, symphony and Olympic Games idealism, *Olympic Studies Reader* (vol. 2), Beijing Sports University Press, 2016:222.

mutual learning among different cultures, and the tolerance and respect of the world community.

3.3 Leading the concept of fairness and justice

Sports are the fairest competition. No matter what country you come from, what social status you are, whether you are wealthy or not, athletes would compete under the same rules with absolute fairness. Fairness and justice are the core elements of both ancient and modern Olympic Games. It also guides the international community as the rights and responsibilities of all mankind. All countries, big or small, developed or developing, have the same right to peaceful development, and should adhere to the common principles to jointly promote world development and achieve win-win results.

This means that the Olympic Movement must abide the principle on rules and fair play, persisting on anti-doping and fight against corruption and commercialization. For example, many recommendations in “Olympic Agenda 2020” involve the issue of fair play, such as making sound education and publicity programmes to combat doping and corruption, encouraging and rewarding the “clean” athletes¹². These effective measures will not only promote the sustainable development of the Olympic Movement, but also set a benchmark and model for the entire human society.

3.4 Cultivating citizens of the world with global sight

In today’s world, the greatest opportunities are on a global scale, and the greatest challenges require global cooperation. To achieve prosperity and development, we need to form a global community to seek common ground while preserving differences. To achieve this, it is necessary to cultivate citizens with a global sight and global responsibility. The ancient Olympic Games cultivated youth with a harmonious body and mind, who became the foundation and driving force of the ancient Greek civilization. Nowadays, by strengthening the Olympic

12. Wang Cheng, Analysis of Olympic Agenda 2020: also the discussion of the Olympic Movement reform in the new era, *Journal of Shanghai University of Sport*, 2016, 40(2):91.

education, the Olympic Movement could also cultivate youth all over the world to be global citizens with global vision¹³.

The 2022 Beijing Winter Olympic Games have already made some attempts at Olympic education for global citizens. By inheriting the legacy of 2008 Beijing Olympics, schools in Beijing and Hebei province will pair up with schools in cities that participated in the Winter Olympic Games. During the Games, students in these schools will be organised to participate in the flag-raising ceremony and cheer up for athletes from paired countries¹⁴. These specific educational practices will help promote mutual understanding and respect of different countries. The Olympic education should enhance international understanding education, multi-cultural education, world peace education and sustainable development education, so as to make young people have global consciousness, have better understanding of their commonness, respect different cultures, and take responsibility to solve the problems of the world community.

4. Conclusion

From the Olympic Games in antiquity to the modern Olympic Movement, sports have always played an active role in bringing people together. The values of the Olympic Movement are highly compatible with the concept of building a better world. As a common human activity that transcends national boundaries, the Olympic Movement, as stated in the Olympic Charter, is to place sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity.

13. Sun Zhan-ning, Education for world citizenship: research on the value of Olympic education in China in the new era, *Journal of Beijing Sport University*, 2018, 41(6):7.

14. Youth Olympic Education Programme for Beijing 2022 Winter Olympics and Winter Paralympics.

SEEKING PARALYMPIC SPORT IDENTITY: AN EXPLORATORY SOCIO-REPRESENTATIONAL APPROACH

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Introduction

As recent phenomenon in the history of physical activities high performance sport for people with disabilities –Paralympic sport hereafter– is in search of an identity (Howe, 2009; Schantz & Gilbert, 2001a). This quest of identity partially stems from the fact that the notions of “high performance sport” and “disability” have for a long time had an oxymoronic relationship, which is somehow still perceivable today. This is also due to the fact that Paralympic sport has often borrowed Olympic sport identity, from its very genesis.

The identity of the Paralympic sport is a coproduction between the International Paralympic Committee (IPC) and a worldwide audience to whom it tries to sell Paralympic sport commercially as well as symbolically and ideologically. There are many ways of justifying this assertion. One would be to acknowledge that we may well be ontologically who we are, but socially and ontically we are also much of what the society thinks or decides we are. Another way could also be to summon Kant's (1781) distinction between an object as it is in itself (Noumenon), and as it is experienced or appear to us through our senses (phenomenon), and apply it to Paralympic sport.

1. Mr Fernand Djoumessi participated in the Seminar and presented the paper.

Based on the above-mentioned premises, questioning the identity of Paralympic sport should be a twofold investigation. An identity wished and promoted by the IPC –a sort of endogenous identity– that Duveen (1993, 2001) calls contractual identity, on the one hand, and an identity perceived or constructed by the world-wide audience –a sort of exogenous identity– that Duveen (1993, 2001) calls imperative identity, on the other hand.

However, it would be too brief to talk about Paralympic sport exogenous identity in a singular form, as every single group or society bestows an identity to Paralympic sport based on the way it intersubjectively experiences the Paralympic sport in a direct way through observation, or in an indirect way through communication. Having said this, even groups that have never encountered Paralympic sport bestow an identity to it. It is our view that the only absence of experience is death, and therefore every conscious subject experiences objects, not only some objects but also all objects even in their absence and absence of communication about them. According to Farennikova (2012) this experience of the absence of an object is actually the experience of this object in its absence.

This article joins the quest towards Paralympic identity presenting the social representations theory (Moscovici, 1961) as a relevant theoretical anchor to analyse groups' intersubjective experience of Paralympic sport and thereby Paralympic sport exogenous identity. It suggests in a comparative approach the double case study of Paralympic sport identity in Cameroon and France.

I. The state of art on Paralympic exogenous identity

In different attempts to understand the identity of Paralympic sport, and its determining factors, several researches have been led. They have studied the phenomenon under many aspects, prisms and lenses: among others, the lens of the social theory of Bourdieu (Purdue 2011; Purdue & Howe, 2012b, 2013; Kitchin & Howe, 2013a, 2013b; Purdue & Howe, 2015; Bush, Silk, Porter & Howe, 2013), the lens of power and biopower theories of Foucault (Perkin et al., 2018a; Silva & Howe, 2018a; Howe & Silva, 2017b; Brittain, 2016a; Peers, 2012a, 2012b; Huang, Howe & Lin, 2018), the aspect of media representations (Howe, 2008a; Brittain, 2004a, 2016a, 2017a; Gilbert & Schantz, 2008; Schantz & Gilbert, 2001, 2008, 2012b, 2012c; Schell & Duncan, 1999; Schell & Rodriguez, 2001; Smith & Thomas, 2005; Thomas & Smith 2003; Haller,

1995; Jackson et al., 2014; Brittain, 2017a), the ethical aspect (Ashton-Shaeffer et al., 2001; Hardin, 2007; Berger, 2008, 2009; Huang et al., 2006; Schantz, 2012; Page et al., 2001; McNamee & Parnel, 2018; McNamee, 2017), the post humanist perspective (Howe, 2011a; 2017a, 2017b; Schantz, 2016; Silva & Howe 2012a), the socio-cultural, economic and geostrategic determinants and implications (Howe, 2007, Downie et al., 2008; Novak, 2017; Mauerberg-deCastro, 2016; Brittain, 2006a, 2016b; Brittain & Beacom, 2016a; Kearney et al., 2019; Downie et al., 2008) and a transdisciplinary prism combining communication sciences to political sciences and epistemology (Howe, 2007, Downie et al., 2008; Purdue et al., 2011; Crawford et al., 2008; Novak, 2017; Mauerberg-deCastro, 2016; Downie & Koestner, 2008; Buts et al., 2011).

However, despite the increasingly growing amount of social science works dedicated to Paralympic sport exogenous identity, none of these so far has studied the Paralympic sport phenomenon from the conceptual perspective of the theory of social representations (Moscovici, 1961).

II. A brief presentation of the social representations theory (SRT)

In psychology, the notion of representation conventionally embodies “the mental faculty of making present what is absent, close what is remote, substance what is instance and concrete what is abstract” (Harabi, 2018, p. 15, our translation). From the works of Durkheim (1898) on collective representations, Moscovici (1961) developed the concept of social representations. The social representation is the faculty for a society or a group of rendering “socially present” what is “socially absent, or abstract”. According to Moscovici (1961, 1976, 1984), beyond objective and subjective realities, there is a collectively shared and socially constructed reality through which individuals perceive and conceive objects. This reality is nested in the communication network linking individuals’ subjectivities. This intersubjective reality in the sense of Husserl (1999) and Trevarthen et al. (2003) is host to social representations (Jodelet, 1989).

Jodelet (1989) gave a consensual and easily understandable definition of social representations. She presents a social representation as “a form of knowledge, socially elaborated and shared, having a practical aim and participating in the construction of a reality common to a social group”. Also referred as com-

mon sense knowledge, naïve knowledge or natural knowledge (Jodelet, 1989, p. 36, our translation), the social representation is socio-cognitive: a cognitive pattern anchored in a social context.

There are two different, but not contradictory and almost complementary theoretical developments of the social representation theory, especially the school of Aix, and the school of Geneva.

The school of Aix (Abric, 1976, 1987, 1994a) deems that the content of a social representation is heterogeneous and composed of elements that do not all have the same power in the definition of the representation. It consequently ranks elements of the representation according to their level of consensus (or sharedness). The most shared elements (shared by individuals composing the group) are considered to be part of the core of the representation and subsequently to determine the meaning, the organisation and the stability of the representation. The less shared elements of the representation are peripheral elements, unattached to the meaning of the representation, but rather related to the context in which the representation is happening. While this school emphasises the uttermost importance of the consensus and envisages the social representation as the consensual intersection of individual opinions (Abric, 1984), the Geneva's school (Doise et al., 1993; Doise & Palmonari, 1986) without denying the need for a certain level on consensus, however highlights and emphasises the supplementary need of identifying common principles organising the inter-individual or inter-group variations in representations. That is, in the Geneva's school understanding, giving a representation does not only consist in itemizing and ranking the elements that compose it but also in mapping the different contexts (age, gender, religion, education level, etc.) and presenting the relations those contexts entertain with the different stances. A syncretization of both schools advocate correspondence analysis to determine the former (contexts), and principal component analysis to find the latter (relationships linking contexts to stances) (Doise et al., 1993).

III. Methodology

An exploratory qualitative study was carried to examine our point on Paralympic sport exogenous identity by identifying the social representations of

Paralympic sport within two societies, and the different contexts associated to each representation.

We will highlight representations and contexts in which they are functioning. We will also assess the relevance of some variables that were a priori deemed to have a deterministic effect on the contexts within which social representations of Paralympic sport is occurring, based on the existing literature, logic rationale, or merely intuition.

III.1. Procedure

III.1.1. Data collection

From 3 January to 22 March we interviewed 42 people of whom 24 Cameroonian and 18 French, aged between 17 and 46 with an average of 27 years and 8 months (with 8.25 years of standard deviation), according to an interview guide (see in appendix) addressing high performance sport for people with disabilities. The total duration of interviews was 25 hours 8 minutes and 22 seconds, and the mean duration of interviews was 36 minutes. The interviews were recorded with a Dictaphone, and then transcribed into corpuses.

III.1.2. Data analysis

For our data analysis, we used the Iramuteq (7alpha 2 version).

Iramuteq is a software that does morphosyntactic analyses of discourses, and presents the different senses deposited in them in the form of the “lexical worlds” according to Reinert’s methodology (1993, 1999). These lexical worlds are determined not only by their frequency of appearance in the discourse, but also by how consensual and “co-occurent” or co-absent they are (see Harabi (2018) for theoretical and technical aspects of Reinert’s methodology, i.e. Alceste). This conjunction of frequency and co-occurrence or co-absence is satisfying for a syncretized approach of social representation (syncretization of Geneva’s and Aix’s schools).

Thus, for the above stated purpose, before submitting it to an Iramuteq analysis, each corpus was made an “unity of context”, and coded according to 11 variables, especially the race, the age, the gender, the religion, the education level, the interest or not in disability sport, the proximity to the disability, the able/disable status, the level of sporting practice, and the belief or not in whether the political belonging affects the relationship to disability sport –here-

after referred as iap—. Once coded, all the unities of context were assembled into a single corpus, which was analysed with the software Iramuteq.

III.2. Results

III.2.1. Distribution of classes

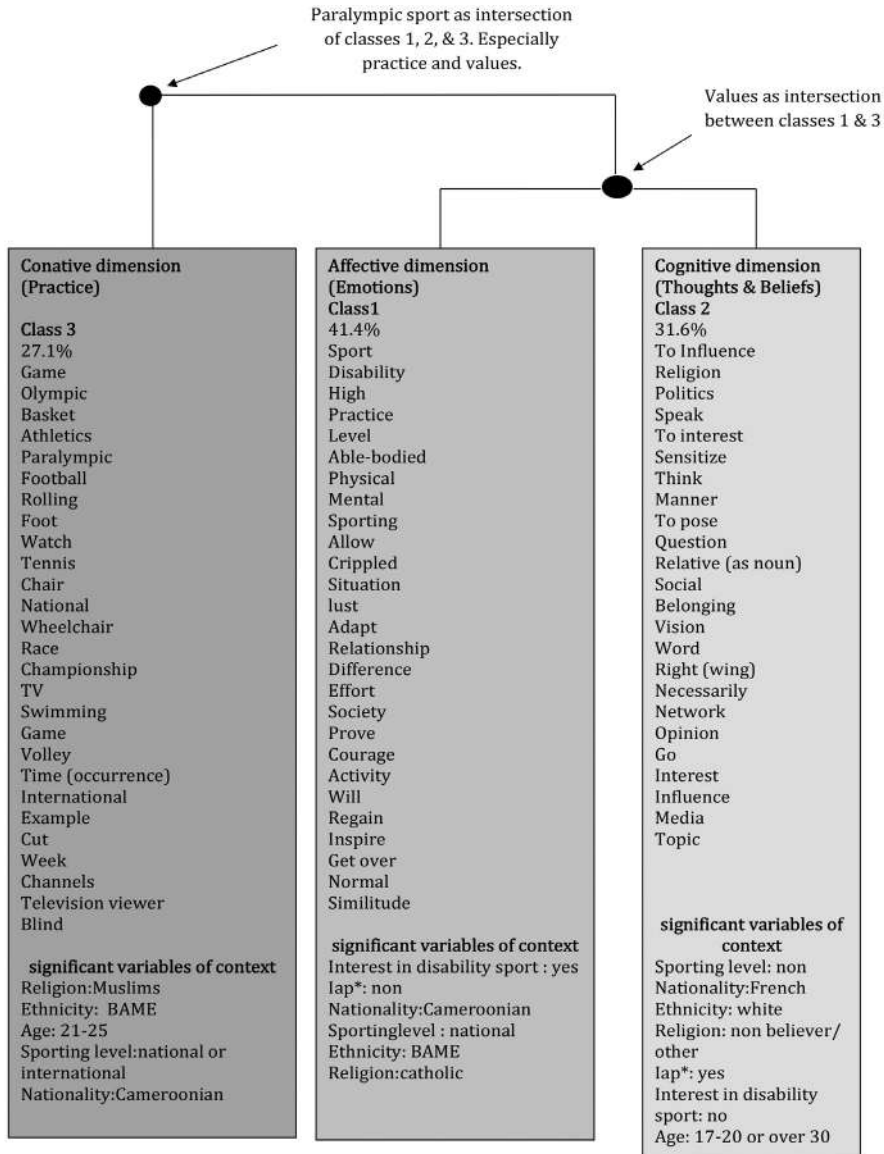
Our results were very reliable as regardless of the analysis parameter used, the lexical worlds obtained were roughly unchanged, and as all the 42 texts (from the 42 interviews) representing 109192 occurrences were analysed. Furthermore, 98.64% of texts segmentations were analysed, which is quite satisfying and significant. The analyses (see in appendixes) retained three classes:

- The class 1, representing 44.4% of the analyzed corpus and headed by the words sport, disability, high, practice, level, able-bodied, physical, mental, sporting, allow, situation and cripple, in a context significantly headed by BAME Cameroonian fellows that have a national level in sport, that believe that political belonging has no influence on the way we look at disability sport and that are interested in disability sport.
- The class 2, representing 31.6% of the analysed corpus and headed by the words influence, religion, politics, speak, to interest, sensitize, think, manner and to pose, in a context significantly headed by of white non-believers (or believing otherwise) French fellows that have a basic sporting level, are aged between 17 and 20 or over 30, and do think that the political belonging has an influence in the way we look at disability sport.
- The class 3, representing 27.1% of the analysed corpus, and headed by the words game, Olympic, basket, athletics, Paralympic, football, rolling, foot, watch, and tennis, in a context significantly headed by Muslim BAME fellows aged from 21 to 25 with a national or international sporting level.

III.2.2. Variables distribution within the classes

The three classes were built on a basis of consensus, co-occurrence and co-absence. This is to say that the elements of each class all appear together in discourses or do not appear at all. That makes the three classes opposed to each other, in the sense that what appears ought not to appear in another.

From the organisation of the pattern presenting the three classes, we can see that the classes 1 and 2 though opposed are closer from each other than from



the class 3. When looking at the common meaning of the class 1, we noted that most elements of class 1 referred to an affective/ emotional dimension. When doing the same exercise for the class 2, the class 3 and the intersections of classes 1 and 2, we found that the class 2 refers to a cognitive dimension,

the intersection of classes 1 and 2 (affective and cognitive dimension) refers to the dimension of values, and the class 3 refers to a conative dimension related to practice.

The diagram (page 122) synthesizes the relationships between the three classes, and puts each class in relation to its context.

Discussion

Pertinence of context variables

Further to the analysis of the different senses (social representations) deposited by our respondents in their discourses, it clearly appears that the Paralympic sport is socially represented by our respondents in three dimensions (cognitive, conative and affective). The variables sporting level, religion, nationality, and ethnicity seem to be of prime importance as they significantly intervene in each context where one of those dimensions is expressed, while the variables age, iap, and interest in disability sport, are of medium importance as they only manifest themselves in 2 of the 3 contexts in which one dimension or Paralympic sport is summoned. The variables sex, level of education, proximity to disability and able/disable status are seemingly of no importance as they did not significantly contribute to any of the context in which a dimension of Paralympic sport was referred to.

Comparative approach

Our results show that white French are present in context where the cognitive dimension of Paralympic sport is referred to, while BAME and Cameroonian are present in contexts of conative or affective dimensions.

With regard to religion, Catholicism is associated to contexts in which affective dimension of Paralympic sport is referred to, while Islamism is (with higher significance) associated to contexts in which conative (practice) dimension is put forward, and a-theism/other religions associated with contexts conducive to highlighting cognitive dimension of Paralympic sport.

With respect to the sporting level, there seems to be a sort of sporting solidarity ruling the representations. The more the context included sporting practitioners, the further the representations are from the cognitive dimension.

Identity of Paralympic sport in Cameroon and France

From the senses deposited, the words and contexts associated to each class, we can infer how the subjects constituting each context experience the Paralympic sport.

- The subjects in the context associated to the class 1 experience Paralympic sport as an “interesting” (interest, to interest) “topic” to be “spoken” (sensitize, opinion, words) and “thought” about (vision, question, manner, to pose), “influenced” by “social” “phenomena” (religion, politics, network, media, right wing, belonging, relative).
- The subjects in the context associated to the class 2 experience Paralympic sport as a “sporting” (sport, effort) “practice”(activity) for people with “disabilities” (physical, mental, situation, crippled) and requiring “courage” (lust, will, inspire) that “allows” them to “adapt” (prove, regain, get over) to the “society” and despite the “difference” from “able-bodied” (normal, similitude). People in this context are very much disability-conscious, and tend to oversee the sport.
- The subjects in the context associated to the class 3 experience Paralympic sport as any other form of sport. They are blind to disability and essentially focus on sport. This is somehow consistent, as the subjects in this context have a very good sporting level (national or international).

Conclusion

This article aimed to outline a new theoretical anchoring that can help grasping the evasive and often-shifting exogenous identity of Paralympic sport, by showing how it is socially represented in different contexts. As it was not a confirmatory study, our theoretical and exploratory work intended to raise awareness on the possibilities that SRT offers. In a double case study, we presented what we think to be a quick glimpse of the approach we are advocating. Further and more extensive confirmatory articles will follow.

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PROMOTION OF PARALYMPIC VALUES THROUGH WHEELCHAIR BASKETBALL IN ROMANIA

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Romania made its Paralympic Games debut at the 1972 Summer Paralympics in Heidelberg, sending a single representative (Alex Peer) to compete in table tennis. He was eliminated in his first match. The country was then absent from the Paralympics until the 1996 Summer Games, where it was again represented by a single competitor (Aurel Berbec in powerlifting). Romania was represented again by just one athlete in 2000, and two in 2004, but sent a larger delegation of five athletes to the 2008 Summer Games (IPC Historical Results Archive – web ROU, 2018) (IPC Historical Results Archive – web ROM, 2018). Its most recent participation in the Paralympics was also its first in the Winter Games, in 2010. Its sole representative was Laura Valeanu, who entered two events in alpine skiing (IPC Historical Results Archive – web ROM, 2018).

Cyclist, Eduard Novak, is the only Romanian to have won a Paralympic medal, a silver in 2008 (IPC Historical Results Archive – web ROM, 2018) and a silver and a gold medal at the 2012 Summer Paralympics in London. Romanian judoka Alex Bologa won a bronze medal at the 2016 Summer Paralympics.

Paralympic Games are the essence of the Olympic spirit with challenges beyond the power of sport. Sir Ludwig Guttman in 1948 in Stoke Mandeville, England organised a sports competition for World War II veterans suffering from severe spinal cord injuries, with the vast majority of paralyzed inferior limbs. Within this group, the current term used for this kind of competition was launched.

The core Paralympic values are at the heart of the Paralympic Movement.

The values are determination, equality, inspiration and courage (Paralympic, 2019).

Courage: It encompasses the unique spirit of the Paralympic athlete who seeks to accomplish what the general public deems unexpected, but what the athlete knows as a truth.

Being brave and confident enough to do what you believe is right. Courage is the ability to confront fear, pain, risk/danger, uncertainty or intimidation.

- “Physical courage” is courage in the face of physical pain, hardship, death or threat of death.
- “Moral courage” is the ability to act rightly in the face of popular opposition, shame, scandal, or discouragement.

Determination: The manifestation of the idea that Paralympic athletes push their physical ability to the absolute limit.

Determination is a positive emotional feeling that involves persevering towards a difficult goal in spite of obstacles (Kirby, L.D., Morrow, J. & Yih, J., 2014). Determination occurs prior to goal attainment and serves to motivate behaviour that will help achieve one’s goal. Empirical research suggests that people consider determination to be an emotion; in other words, determination is not just a cognitive state, but rather an affective state. In the psychology literature, researchers have studied determination under other terms, including challenge and anticipatory enthusiasm; this may explain one reason for the relative lack of research on determination compared to other positive emotions (Griskevicius, V., Shiota, M. N. & Neufeld, S. L., 2010) (Wikipedia, 2019).

Inspiration: When intense and personal affection is begotten from the stories and accomplishments of Paralympic athletes, and the effect is applying this spirit to one’s personal life (Paralympic, 2019). In my opinion inspiration means to find the quickest solutions that gives you ideas to complete a task or to do something special. In the wheelchair game, inspiration is one of the most important values because you have to solve the tasks of the game in as short a time as possible with maximum efficiency.

Equality: Paralympic sport acts as an agent for change to break down social barriers of discrimination for persons with an impairment.

The first wheelchair basketball game was in 1945 between two US veterans that took part in World War II in US hospitals.

Wheelchair basketball was one of the most beloved Paralympic sports, from

the very beginnings of the Paralympic Games in Rome, Italy in 1960 (Canada, 2019).

Wheelchair basketball rules are drawn by the IWBF, based on the rules of the International Basketball Federation (FIBA) and the vast experience of previous years. IWBF attempted to draw up the rules so that the regulation is as close as possible to that of FIBA, but to be accessible to a broad category of people with disabilities, favoring the social inclusion of people with locomotor deficiencies and equality.

Modifications to the rules of Basketball

The following modifications to the rules of basketball apply to wheelchair basketball:

Double Dribble

Double dribble does not exist in wheelchair basketball. A player may dribble, stop and dribble again as many times as they wish but a player cannot wedge or hold the ball between their legs.

Travel

A player that has the ball may push the chair twice without needing to dribble. If they take a third push without a dribble this is called a travel violation. Players can glide as much as they want between pushes. However, each time the push bar is touched it is considered a push. If they push with one hand, this is counted as one push.

The functional classification model was formally adopted by the International Wheelchair Basketball Federation (IWBF) in 1982, except in the United States. Individuals with permanent locomotor disabilities are classified based on their functional abilities into five main classes 1 (1.0-1.5 points; athletes with lowest level of functional ability), 2 (2.0-2.5 points), 3 (3.0-3.5 points), 4 (4.0 points) and 4.5 (4.5 points; those with a minimal disability) (IWBF, 2004). To ensure that all athletes regardless of functional abilities have equitable opportunities to participate in wheelchair basketball the sum of points (classification level) of the five players on the court cannot be higher than 14 points (Ergun N., Duzgun I., Aslan E., 2008).

Wheelchair basketball was one of the most popular Paralympic sports. It was played since the first edition of the 1960 Paralympic Games in Rome, Italy. It is one of the Paralympic performance sports and the only team-based sport performed on the elite level by people with spinal cord injuries. It can also be performed by people diagnosed with paralysis, amputated limbs, fragile bone structure and other disabilities (Săftel M. A., Grigore V., 2018).

A good opportunity for wheelchair users to find motivation and to create a new goal, are the Paralympic values. Technology and equipment becoming more reliable and resilient has enabled wheelchair users to discover the joy of practicing sport in a safe and comfortable way.

The systematic practice of sport in general and of basketball in particular by people with neuro-motor disabilities, develops the cardio-respiratory functions, social integration, increasing the quality of life, but is also a real and salutary motivation.

Methodology

In this paper I try to present some aspects about the promotion of Paralympic values through wheelchair basketball in Romania. In Romania that sport is in a development trend, but it is still at its beginning, as in our country it is not a championship; there are only isolated specific competitions.

I got data from the Motivation Foundation Romania. They founded four different wheelchair basketball teams in Romania. Our research groups: Asociația Club Sportiv Roțile Astrale Sibiu, Asociația Club Sportiv Roțile Schimbării Prahova, AJIF Motivation Ilfov, Asociația Club Sportiv Fii Independent Brașov.

In Romania, wheelchair basketball is an amateur sport that seeks to attract as many people as possible to sports in general and to wheelchair basketball in particular, through demonstrations and competitions.

The purpose of this study: The aim of this study is to make a synthesis of the means of promoting Paralympic values through wheelchair basketball in Romania.

In 1998, we started sports programmes, being the first Romanian organisation to have a wheelchair basketball team. Since then we have been able to convince other wheelchair users to form other basketball teams. We also

organised the first international wheelchair basketball competition in Romania, with the participation of Albania's national team.

Every year the Motivation Foundation Romania tries to promote wheelchair basketball, a sport where all four Paralympic values meet, courage, determination, inspiration and equality, through the organisation of adapted sports camps, wheelchair basketball demonstration games and wheelchair basketball competitions. Table 1 illustrates the number of adapted sports camps, wheelchair basketball demonstration games and wheelchair basketball competitions.

To organise the demonstrations and competitions necessary for the promotion of wheelchair basketball in Romania, Motivation Foundation Romania has signed partnerships with: National University of Physical Education and Sport, The Romanian Basketball Federation, Shaw Trust, Mosaic, Motivation freedom through mobility, UCP Wheels for Humanity, World Vision, Vodafone Romania, CSM Steaua Exim Bank, Sport Aren Romania, AGAPE foundation.

For Motivation Foundation Romania, sport is part of the integration process. Practicing sport helps people in the wheelchair to maintain their muscular tone, while sport contributes to a general well-being and encourages the limitations. For Motivation, sport is a spectacular way to demonstrate the skills of people with disabilities. Sport brings people together, gives them the opportunity to know each other, to recognise their abilities and to relate.

For the promotion of equality, the Motivation Foundation Romania organised the annual demonstration matches between different people with locomotor disabilities and:

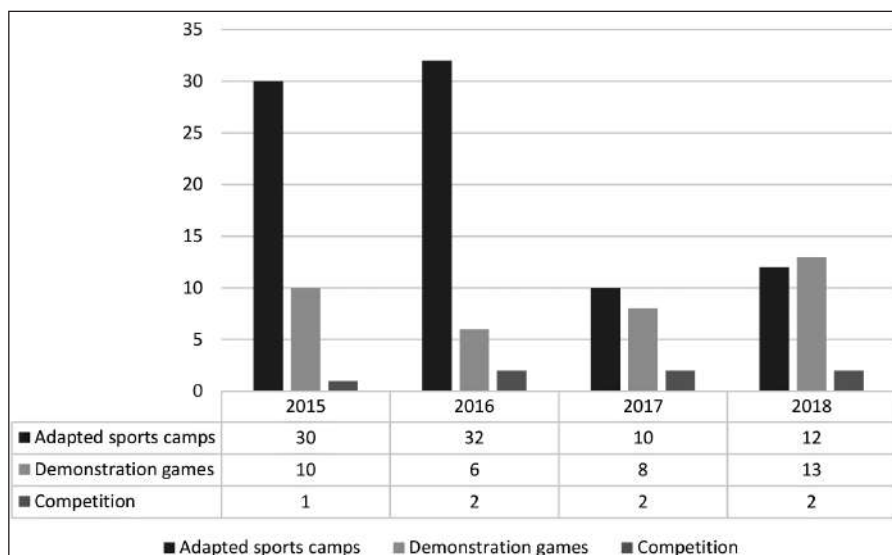
- Basketball players from CSM Steaua Exim Bank
- Students of the Kinetotherapy Faculty of the National University of Physical Education and Sports in Bucharest
- Vodafone Foundation volunteers

Through these demonstrations, the Motivation Foundation wanted to demonstrate that wheelchair users can compete equally with professional wheelchair basketball players, demonstrating that wheelchair basketball players have abilities not only disabilities skills.

By organising these wheelchair basketball demonstrations, it tries to attract as many people with locomotor disabilities from Romania as possible to doing sports, especially wheelchair basketball.

Practicing the wheelchair basketball game leads to the development of practical thinking with many moments of spontaneous creativity and educated initiative, power of will, features that meet the Paralympic values of courage, determination, inspiration.

Table 1. Number of Adapted sports camps, wheelchair basketball demonstration games, wheelchair basketball competitions



Knowing these features the Motivation Foundation Romania organises demonstrations, competitions and training camps (Table 1), where the wheelchair coaches are trying to implement mentalities based on Paralympic values. The most important demonstrations where the Paralympic values are promoted by wheelchair basketball players were:

- FIBA 3X3 Europe Cup 3x3 2016
- Sport Arena Tournament
- Romanian Basketball All Star Games

Conclusion and discussion

The intellectual and physical ability is not enough to play wheelchair basketball; it is necessary to change the mentality of the players during basketball training in Romania. Moreover, the coaches should have better training material and acquire better knowledge of the Paralympic values.

In promoting the Paralympic values, the community must understand that the Paralympic athletes have skills, not just disabilities. Once these values are understood by the community Motivation Foundation Romania can attract a large number of disabled people to wheelchair basketball, to be able to develop and popularize this sport and create a national championship of wheelchair basketball.

In my opinion wheelchair basketball increases the self-confidence of people with disabilities, which can lead to an independent life.

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OLYMPIC EDUCATION – A BASIC RIGHT OF YOUNG ATHLETES

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Problem Statement

As a former athlete and a sports administrator, what I have observed and read is that all leading organisations in sports and education have made numerous efforts in making education skill oriented for bridging the gap of education and sports amongst the athletes. Efforts of the International Olympic Committee in supporting athletes in their sporting and non-sporting career through Athlete Career Transition and Athlete 365 are current examples in this regard. UK Sports, Olympic Study Centre and Australian Institute of Sports etc have conducted numerous researches to highlight the challenges elite athletes face in managing their dual careers. Therefore, I strongly believe that the solution of this problem for the upcoming generations is not in post-athletic career or career transition programmes. We as sports administrators must ensure that young athletes are given the required exposure to education, life skill and sports structures right from the beginning so that they can actually cherish the Olympic values of respect, friendship and excellence at a young age.

1. Former Karate Athlete, WKF and AKF Certified Coach and Referee, Post Graduate Student Dream Together Master Program, Seoul National University South Korea.

Objective of the Study

The objective of this paper is to highlight that Olympic education is a basic right of every young athlete. The paper also presents an outline of a compliance model that can serve as an efficient tool in the process of delivering Olympic education to maximum number of young athletes across the globe. The paper proposes that NOCs can protect this right of the young athletes by activating their Education Commission and National Olympic Academies.

Introduction

In accordance with Article 1 of The International Charter of Physical Education and Sport, the practice of physical education and sport is a fundamental right of all (UNESCO, 1978). Despite this being exclaimed by the world leading organisations years back, it is extremely unfortunate that around 617 million children and adolescents are not receiving quality education till today. It is because of the global learning crisis in the education sector that regulatory bodies like British Council, Cambridge International and International Baccalaureate are looking for out of the box and non-conventional educational resources. On one hand mainstream academic curriculum is lacking the appropriate quotient of life skills and on the other hand the number of out of school children and rate of unemployment has risen in developing regions of the world. In such state of affairs, where mainstream education systems are going through a lot of challenges very less attention is given to the physical education or sports education. Especially in many low income countries, sports is not a matter of choice but at times the only option left for children belonging to low socio-economic communities. For school going children sport is also a window to unleash their non-academic potential. Both student athletes and street athletes are not provided enough exposure to the dynamics of local and global sports systems; are not aware about the key role sports can play in their careers and are also not cognizant on various aspects of the greatest movement of sport (The Olympic Movement). Because of these reasons amateur young athletes are either unable to excel in a specific sport or are not able to carry on their passion for life.

Research at the International Olympic Committee has also exclaimed that education and sport are no doubt the winning combination for any athlete

(Athlete, 365). Firstly, education along with sports helps the athlete in giving a perspective to training; secondly, sport and education serves as the finest blend for developing many important life skills; thirdly, education has the power to enhance sporting power of an athlete; fourthly, both education and sport keeps the athlete on the track of a balanced life and lastly these two important aspects when managed together support the athlete in life after sport (Athlete, 365 Olympic.Org).

Therefore, I believe that it is the fundamental right of every young athlete to get the Olympic education right from childhood. Young athletes getting OE and information on the local and international sports structures will not only promote the Olympic Principles but, will also foster promotion of United Nations Sustainable Development Goal 4 on Quality Education.

Literature Review and Discussion

A. Olympic education as quality education

The subject of quality education has been widely debated over the past two decades particularly after the development of Convention on the Rights of the Child in 1989. Forty-one Articles of Part I of the convention postulated a detailed description of children's rights by shedding light on every aspect of a child's life. This convention served as a landmark by celebrating the individuality of children and the rights they have; to play, to learn and to be loved for the harmonious development of their personalities (UN- CRC, 1989 p. 1). Right to play and right to learn is closely linked in the context of this paper.

As far as the right to learn is concerned, the United Nations took the lead by promising the delivery of quality education. The biggest question was the definition of the term "quality" in education. As quality is a multifaceted terminology that is the reason it has been used interchangeably with efficiency, efficacy and equity etc. (Adams, 1993). Quality has also been considered as the engagement of key stakeholders whereas each stakeholder has its own way of understanding quality. Therefore, quality education is considered as an evolving concept (Motala, 2000 & O'Gara and Miske, 1999). After a considerable consensus among the global leaders and international influencers, the United Nations Children Fund provided the below mentioned comprehensive definition for quality education:

Quality education is a process that involves learners who are healthy and willing to participate and learn, environment that is adequate to provide physical-emotional protection and facilities, content that can deliver life skills, process of delivery that is student-centric with competent teachers so that learners can achieve outcomes that can help them gain knowledge, skills and attitudes for positively participating in the society (UNICEF PD/ED, 2000).

The objective of UN- CRC and UNICEF Quality Education was to make individuals equipped enough so that they live the following ideals of the Charter of United Nations for a better world:

- Peace
- Dignity
- Tolerance
- Freedom
- Equality
- Solidarity

On the other hand, The Olympic Movement has been the biggest advocate of right to play not only for the athletes but also for communities. Literature on Olympic education is as old as the Movement itself; a concept that started back in the mid-1800s. Pierre de Coubertin proposed learning with playing and the concept of education through sport back in the 18th Century. Over the years, Olympic education has become a vibrant training process as it teaches Olympic values for harmonious development of the soul and body (Georgiadis & Molina, 2017, p. 4). So far, the IOC and its partners have mainly targeted youth in promoting Olympic education (Ren, 2009). Olympic values have been propagated across the globe based on the below mentioned five educational outcomes:

- To cherish lifelong learning by experiencing a blend of sport and culture
- To promote a sense of human solidarity by showing mutual respect and tolerance
- To urge peace by respecting cross-cultural differences, protecting humanistic values and our environment to develop national and cross border harmony
- To encourage one's journey towards achieving excellence by living the Olympic ideals

- To understand the evolution of civilizations in continuity from the Ancient to Modern Olympic history (Binder p. 36, 2000)

So, as per the literature and above discussion one can see that Olympic education has a complete package to offer. Hence, if integrated well with the mainstream subjects it has the capacity to teach a range of life skills and social-emotional skills to youngsters. If provided right from the beginning, Olympic education has the capacity to make the young athletes understand landscape of sport. The objectives and outcomes of quality education overlap the objectives and learning outcomes of the Olympic education. Moreover, the ideals of the Charter of the UN have a number of values in common with the Olympic philosophy. Olympic Agenda 2020 is closely knitted with the UN Agenda 2030 for enhancing the outcomes of UNSDGs and sport has also been considered as an important enabler of sustainable development. The UN Secretary General Ban Ki-moon reiterated this in the Olympic Congress held in Copenhagen by saying:

*“Olympic Principles are United Nations Principles”
(Olympic.org/UN-Cooperation, 2009)*

From literature and discussion the proposition can be drawn that “Olympic education can serve as an efficient tool to deliver quality education”.

But, despite the efforts of the IOC, Olympic Solidarity and International Olympic Academy the outreach of Olympic education is very limited. Except the continent of Europe, all others are way behind in disseminating Olympic education. The culture of Olympism and information on the Olympic Movement stays among a limited group of elite athletes, sports managers and NOCs executives. The biggest disadvantage of this lack of knowledge goes to the accounts of young athletes who are 11 to 14 years old. They are neither exposed to Olympic education nor is there any mechanism to make them understand the national sports structure. Therefore, I strongly believe that development and implementation of a compliance model in this regard is the need of the hour.

B. Compliance for delivering Olympic education to the young athletes

Compliance is a well-debated notion in the literature of monitoring and evaluation. As per the theories of regulations, compliance is referred as response of organisations and individuals by their attitude and behaviour (ANU Press, 2017). Two major approaches have been provided in the literature on compliance.

Objectivists believe that compliance is all about the obedience of regulatory obligations to achieve policy goals. It is based on the intention of the individuals or organisations towards compliance and non-compliant attitudes and their commitment to the core values of the regulatory process. Whereas, as per the interpretivist' approach compliance is considered as a complex implementation process in which the meaning of compliance involves interaction and communication of different actors (Parker and Nielson, 2011).

The model of compliance proposed by Nielson and Parker is holistic in nature as it took its base from the Table of 11 written by Dr. Dick Ruimschotel back in 2004. T11 is a list of factors formulated in eleven dimensions to measure the level of compliance in policy implementation and regulation (Law Enforcement Expertise Centre, 2004). The adapted version provided by Nielsen and Parker explains the concept of compliance in the interdisciplinary literature by emphasising on the interaction between different factors and actors that can help in encouraging and enforcing compliance (Nielson and Parker, 2012).

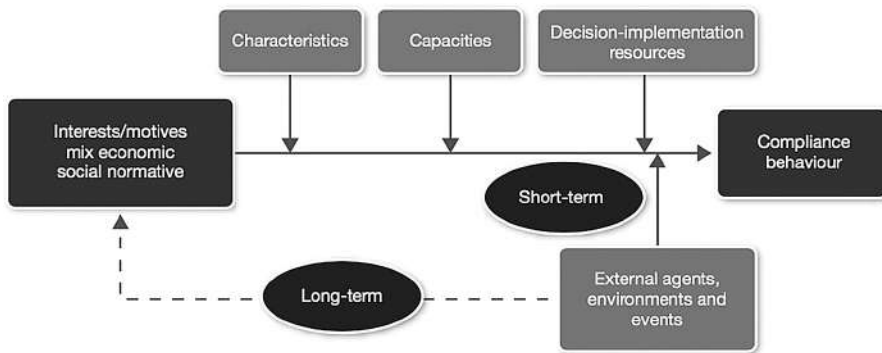


Figure 1: Model of Compliance (Source: Nielsen and Parker, 2012).

The above model in Figure 1 depicts the long-term and short-term linkages developed between different factors and external actors that affect the compliance behaviour. Characteristics, capacities and key resources of the organisation determine short-term compliance behaviours whereas external factors play key role in long-term compliance.

Based on this model an adaptation for compliance for Olympic education is made in Figure 2 in the context of sports organisations particularly NOAs and

NOCs. It is because the issue of compliance seems not to be deliberated well in the context of the Olympic education. The International Olympic Committee through Olympic Solidarity is managing panoply of projects on issues such as governance, gender discrimination, diversity and education. The Olympic Value Education Programme (OVEP) is also one of the most amazing efforts of Olympic Solidarity. But, the way OS ensures and monitors its coach's courses and other projects the same efficiency is not being maintained when it comes to education. NOCs are not bound to implement OVEP, so far it is on voluntary basis and only one feedback survey has been sent to the NOCs during 2018 to assess the performance of OVEP. Therefore, Figure 2 presents an adaptation of the Nielson-Parker Model of compliance for Olympic education.

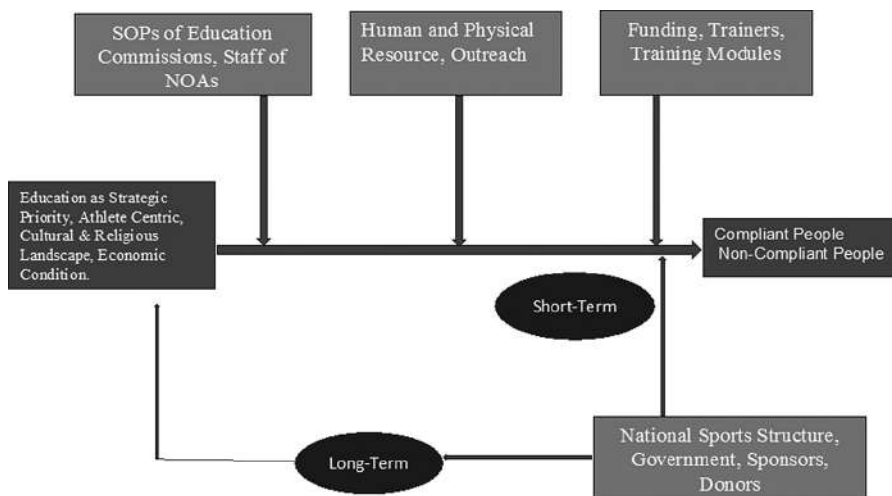


Figure 2: Model of Compliance on Olympic Education. Author's work, an adaptation.

It is important to note that compliant behaviour is based on the socio-economic conditions, cultural-religious background and the strategic priorities of an organisation. For instance, in case of NOC/NOAs they tend to show compliant behaviour if their strategic priorities are athlete and education centric. Characteristics, capacities and key resources are also important in determining the compliant behaviour of NOCs/NOAs. In the context of the sports organisations every factor and actor that impacts compliance has a specific meaning.

For instance, characteristics mean standard operating procedures of the Education Commissions, number of staff members of the NOAs as many NOAs are

either merged with NOCs or are not very active in delivering Olympic education on a regular basis. Capacities mean the human and physical resources along with the outreach that serve as an important factor in determining the compliance level. Key resources mean the factors that are crucial in implementation such as funding, trainers, training modules. All these three mentioned factors in the model tend to have an impact on the short-term compliance behaviour. However, in the long-term many external actors such as the national sports structure, response of the government, support from donors and sponsors can impact the compliance behaviour for delivering Olympic education to the young athletes.

These external actors also impact the socio-economic condition and strategic planning of the NOCs/NOAs.

From the adaptation of this compliance model and above discussion the proposition can be drawn that “Compliance in the Olympic education is much needed and can possibly be attained using the adapted model”.

C. Understanding of the national sports structures

Apart from lack of awareness on Olympic education at individual level and lack of compliance for this particular subject at an organisational level, another crucial aspect of a young athlete’s life is lack of exposure and understanding of the local and international landscape of sports. Young athletes are not exposed to the dynamics of national sports structures. Therefore, I strongly believe that teaching young athletes about the system of sports at national and regional level can be very beneficial for them in moving forward in their career.

Recommendations

- National Olympic Committees through their Education Commissions or Olympic Academies can serve as the best platform for ensuring the protection of this basic right
- NOCs must be asked to comply as per their annual budget and population of the country
- NOCs can be rewarded through an annual special grant based on their extra-ordinary performance in promoting Olympic education to young athletes

Future Directions

- Sending out a questionnaire to all NOCs and asking them to get it filled from young athletes of age 11 to 14 could be a step to conduct a baseline exploratory research in this context.
- A compliance framework questionnaire can be developed based on the 14 dimensions provided by Nielsen and Parker in 2012. Directors of NOAs or Chairperson of Education Commissions can give their input to fill in this survey. Findings of the survey can be very helpful in finalising the compliance framework.
- Like Olympic Solidarity is making the NOCs answerable for good governance, a team of educators from IOA in collaboration with the Education Commission of the IOC could establish a compliance model for ensuring the delivery of this education. This step will not only help generating young Olympic Ambassadors but will also create a global batch of young educated athletes.

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TANGIBLE AND INTANGIBLE ECONOMIC IMPACT OF HOSTING MEGA SPORTING EVENTS

Krystian ZAWADZKI (POL)

Introduction

Although the subject of mega sporting events' impact on the host economy is well-known in the world wide literature since the mid-80s, there has been a noticeable dissonance between official reports and other papers commissioned by the organisers and published by independent authors. This raises concern about the reliability of some studies that may be distorted arbitrarily, in the light of accepted standards. The varied, sometimes extremely different perception of the effects of mega sporting events was the key reason why the author became more interested in the issue, especially since the number of candidates interested in organising the largest sporting events has remained relatively high and public funding has been the main source of financing. Considering the fact that it is difficult to justify the use of public funds to finance sporting events of which the organisation may not produce positive, measurable effects of an economic nature, the author has attempted to find other, but not less important, effects of these events – intangible effects: well-being, satisfaction, pride, quality of life, etc. Taking these effects into account seems to be important as, under certain conditions, it allows the organisation of mega sporting events to be justified, even if there is a dominance of measurable costs over measurable benefits. The author's own observations, the exchange of insights with foreign experts and a review of world literature have identified existing research objectives, both theoretical and empirical. In theoretical terms, these objectives include (Zawadzki, 2017):

- Defining the general conception and attributes of a mega sporting event
- A proposal of a novel concept of the valuation of the intangible net effect of a mega sporting event. In the area of empirical research, the main objectives are:
- Conducting a tangible ex post impact assessment of many different mega sporting events across multiple economic areas, both nationally and regionally

A definition of mega sporting events

In recent years, there has been a dynamic development and increase in the number of events, confirmed by the results of the conducted research and the available statistic data (Getz, Frisby, 1988; Getz, 1991; Janiskee, 1994). Apart from transformations of a quantitative nature, there have also been qualitative ones. They have expressed the growing importance of such events for the hosts and the variety of reasons for which they are staged. While formerly they were organised to celebrate a particular event, today they have a broader spectrum of goals (Pyo et al., 1988; Hughes, 1993; Burbank et al., 2001; Richards, Wilson, 2004; Wood, 2006; Pillay, Bass, 2008). The demand for events is primarily due to globalization, media development, and expectations as to the improvement of the economy. Indeed, various economic goals are currently most often referred to in the context of event organisation (Lynch, Veal, 1996; Ritchie, 1996; Dwyer et al., 2005).

Despite the variety of contemporary events, the most important criterion among the researchers is their size (Roche, 1994; Roche, 2000; Rojek 2014). The interests of researchers almost exclusively relate to the larger ones referred to in the world literature as: major events, hallmark events or mega events (Soutar, McLeod, 1993; Walle, 1996). The reason is obvious. The scale of the potential impact of the event increases with the size of the event. If a larger event does not allow a goal to be reached, then it will not be possible in the case of minor events (Witt, 1988; Getz, 1989). Jago (1997) systematizes larger events in such a way that recognises hallmark and mega events as subcategories of major ones. Therefore, all events referred to as hallmark events or mega events should be treated as more advanced forms of major events. This approach is consistent with the other authors, who also suggest a distinction between a

hallmark event and a mega event, recognising the latter as the biggest event which can be undertaken (Glenn et al., 2010).

There is no full compliance as to the attributes which should distinguish major events, including hallmark and mega events. In consequence, there is variability in defining the largest events (Ritchie, 1984; Burns et al., 1986; Getz, 1991; Mules, Faulkner, 1996; Ritchie, 1996; Walle, 1996; Jago, 1997; Müller, 2015). The most frequently cited attributes of mega sporting events include:

- 1) The frequency of the event
- 2) The uniqueness of the event
- 3) The number of observers
- 4) The recognition of the organiser
- 5) The size of the expenditures
- 6) The participation of the state and public funds
- 7) Media attractiveness
- 8) The impact on the host

On this basis, a mega sporting event should be understood as:

A prestigious event, rarely taking place, of limited duration, affecting the given place in a particular way, organised by a globally recognised institution, which enjoys the great interest of spectators and the media, and which, due to the high level of expenditure, requires the participation of the state and public funds.

At the same time, on the basis of the proposals found in the literature (Louw, 2012; Müller, 2015) limit values have been adopted, which, if exceeded, would testify to the qualification of a given event to the mega event group. One should be aware of the need to constantly update these values. On the basis of the transformation of mega sporting events, their development and quantitative growth may be expected to continue in the future, and what seems to be a good indicator of size today may soon be out of date.

The tangible economic impact of mega sporting events

An ex post study was conducted of many different categories of mega sporting events and at the same time many of their areas of influence. Each sporting event recognised as a mega event (Summer Olympic Games – SOG, Winter

Olympic Games – WOG, FIFA World Cup – FIFA, European Football Championships – Euro) organised from 1988 to 2008 has been considered.

Each event was analysed over a period of 15 years, and divided into the preparatory phase, the phase of the event itself and the post-event phase (Figure 1). At the same time, for each sporting event different areas of economic impact were analysed at two levels: the state and the region. At the level of the state, were: GDP growth, unemployment rate, inflow of foreign direct investment, and indicators of the tourism sector. At the regional level (NUTS 2), GDP, unemployment, and selected indicators of the tourism sector were analysed. At the regional level, three selected mega sporting events have been analysed:

- Summer Olympic Games in 1992 - the region of Catalonia
- Summer Olympic Games in 2004 - the region of Attica
- Winter Olympic Games in 2006 - the region of Piemonte

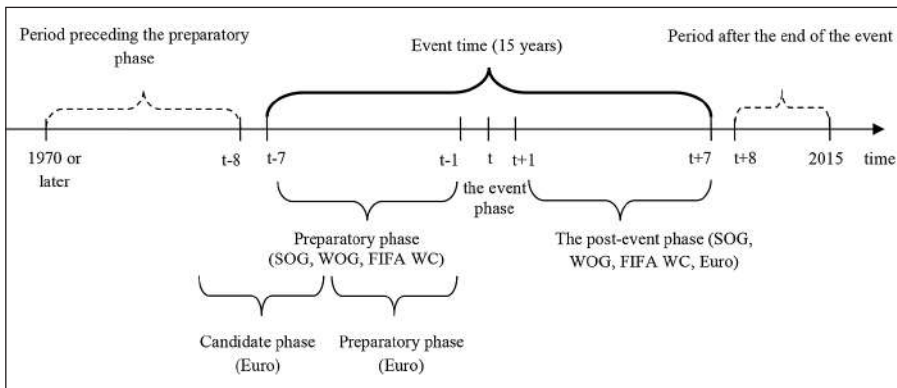


Figure 1. Characteristics of the analysed time periods of mega sporting events.

Source: Zawadzki (2017), p. 157.

At the level of the whole country, there were few examples of clearly positive relationships between the organisation of mega sporting events and the economy. When analysing the evolution of the GDP growth rate over a 15-year event period (from year $t - 7$ to year $t + 7$), it can be concluded that in most cases (14 out of 26 observations) its level at the end of the phase after the event (in year $t + 7$) was lower than at the beginning of the preparatory phase (in year $t - 7$). Limited to the post-event phase, in which the effects are identified with the legacy of the event, it was found that in 20 out of 26 host countries the growth rate of GDP at the end of this phase (in year $t + 7$) was lower than in the event

year (in year t). Interestingly, the negative correlation between the organisation of a mega sporting event and the GDP growth rate in the long term (from year $t - 7$ to year $t + 7$) was, without exception, the participation of the hosts of the Winter Olympic Games. For this category of events, the correlation strength was also the greatest (-0.29 for all WOGs considered together). The correlation analysis also revealed frequent negative correlations between the organisation of mega football tournaments and the GDP growth rate. The positive correlations between the organisation of a mega sporting event and the GDP growth rate were primarily those of the hosts of the Summer Olympic Games. This was confirmed by a correlation analysis covering the preparatory phase of this category of events. Positive correlation coefficients occurred at all times in all SOG host countries except the USA in 1996.

Also, an analysis of the correlation between the annual unemployment rate and the binary variable taking the value of 1 in the selected years of the time period of mega sporting events indicates the more frequent negative correlation between the organisation of mega sporting events and the unemployment rate. Taking into consideration all the events considered together in the different phases and categories of sporting events, they highlight positive correlation coefficients, with one exception – the European Football Championship in the preparatory phase. In the long run, the overall time span of the event was greater in the host country than the drop in the unemployment rate.

In the time period of mega sporting events, there was generally an increase in the inflow of FDI, the number of visiting foreign tourists and the amounts of money they left. It must be stressed, however, that these positive changes were part of a global trend. While sporting events may help these increases, they would most likely be present regardless of their organisation. This is confirmed by results obtained outside the time range of sporting events, equally good or even better than those obtained during the phases of the event (preparatory phase, event phase and post-event phase).

Impact analysis at the regional level also did not allow unequivocal confirmation of the positive correlations between the organisation of mega sporting events and the investigated values. In this regard, it was seen to vary between the host regions of the Summer and Winter Olympics and the tested indicators. Research on GDP growth has shown long-term economic recovery in Catalonia and Attica – the regions hosting the Summer Olympics. This took place usually at the expense of other regions in Spain and Greece, respectively. Catalonia's

share in the GDP of Spain in the 1992 SOG increased from 17.78% in 1985 to 18.69% in 1999. By comparison, Attica's share of Greek GDP in the 2004 SOG increased from 45.41% in 2000 to 48.77% in 2011. The case of Piedmont - the region organising the Winter Olympic Games has shown that the involvement of large financial resources does not necessarily translate into an increase in the region's share in the GDP of the whole country. Piedmont's share in Italy's GDP in the 2006 WOG's time period fell from 8.11% to 7.62%.

A short-term improvement of the situation on the regional labour market was observed in the preparatory phase and the event phase of all three analysed sports events. In the long run, in the post-event phase, the unemployment rate increased in each case. In Attica and Piedmont, it was higher in $t + 7$ than in $t - 7$, but this was most likely due to the extent of the global financial crisis, which had a negative impact on the global labour market.

Surprisingly, poor results were achieved in terms of the extent of changes in the tourism sector. Compared to other regions of the host countries, except for a few short-term exceptions, there was no increase in the number of foreign tourists or the length of their stays. The unfavorable values of the analysed parameters, which were present in the year of the event are particularly surprising. In all three host regions, in year t there was a decrease in the number of foreign visitors compared to year $t - 1$. This may show the decision of tourists not to visit the region at the peak time of a mega sporting event. At the same time, this gap was not filled by sports fans arriving in connection with the event.

Novel concept of the valuation of the intangible net effect of a mega sporting event using the example of Euro 2012 in Poland

The proposed, innovative concept of measuring the net effect of a mega sporting event was verified during research conducted in Poland during Euro 2012. The main study was conducted through direct interviews implemented by a group of interviewers in five Polish cities of Gdansk, Cracow, Poznan, Warsaw and Wroclaw during the sixteen days of the UEFA European Football Championship from 11 to 26 June 2012¹. The empirical part of the study is based

1. These studies were partly funded by the Ministry of Science and Higher Education grant for conducting research or development work and related tasks to support the development of young researchers and PhD students. "The impact of mega sporting events on

on testing the proposed theoretical model and identifying the determinants affecting Willingness-to-Pay (WTP). The format of questions used was a single question about the exact value of WTP in the form of a payment card. This means that the feature of the dependent variable in the form of willingness to pay is that it is non-negative, while with high probability, for a large number of responses, it equals zero, which is magnified by the specifics of the research and, at the same time, the question of the benefits and costs arising from the organisation of Euro 2012. The dependent variable is therefore a left-censored value of zero. The decision to use the TOBIT model has been made, which takes into account the censoring of the dependent variable (Cottrell, Luchetti, 2015). This model takes the following form (Castellanos et al., 2011):

$$WTP_i = \begin{cases} WTP_i^* & \text{where } WTP_i^* > 0 \\ 0 & \text{where } WTP_i^* \leq 0 \end{cases}$$

for the regression equation: $WTP_i^* = X_i\beta + u_i$ $u_i \approx N(0, \sigma^2)$

where WTP is the variable WTP (PLN), WTP^* is a hidden variable, X is a vector (horizontal) of the explanatory variables, β is a vector (vertical) of the parameters of the regression equation, and u_i determines the random equation.

Because the WTP values resulting from the study relate to a period of five years, it is necessary to bring them to the same point in time. To this end, the average values was discounted and brought back to 2012, i.e. the year in which the study was carried out. The discounted value of the average WTP ($DWTP$) was calculated according to the formula:

$$\overline{DWTP} = \sum_{t=0}^4 \frac{\overline{WTP}}{(1+r)^t}$$

where: r refers to the percentage rate adopted in the discounted account.

the host's economy" with contract number 019621 from 2011. The research result's preparation was supported by financial support in the form of a grant from the Faculty of Management and Economics of GUT granted to the author for the research work entitled "The impact of the organisation of a mega sporting event on the economy of the region using the example of Euro 2012" with task number 020352 from 2013.

The discounted average value was used in the final phase of the study in order to obtain aggregate WTP values for the four host regions (the provinces of: Lower Silesia, Mazovia, Pomerania and Greater Poland) and the rest of Poland, based on data gathered in Cracow (Lesser Poland). Then, the total level of intangible benefits $\overline{DWTP}_{benefit}^{Poland}$ and intangible costs $\overline{DWTP}_{cost}^{Poland}$ across the country amounted to:

$$\overline{DWTP}_{benefit}^{Poland} = \overline{DWTP}_{benefit}^{Gdansk} + \overline{DWTP}_{benefit}^{Poznan} + \overline{DWTP}_{benefit}^{Warsaw} + \overline{DWTP}_{benefit}^{Wroclaw} + \overline{DWTP}_{benefit}^{Cracow}$$

$$\overline{DWTP}_{cost}^{Poland} = \overline{DWTP}_{cost}^{Gdansk} + \overline{DWTP}_{cost}^{Poznan} + \overline{DWTP}_{cost}^{Warsaw} + \overline{DWTP}_{cost}^{Wroclaw} + \overline{DWTP}_{cost}^{Cracow}$$

Ultimately, this allowed the net intangible benefit to have been estimated in connection with the organisation of Euro 2012 in Poland:

$$\overline{DWTP}_{net\ benefit}^{Poland} = \overline{DWTP}_{benefit}^{Poland} - \overline{DWTP}_{cost}^{Poland}$$

Conclusions

Due to the fact that the impetus for the creation of this paper was inaccuracies in the results of research relating to the economic effects caused by the organisation of mega sporting events, an analysis of the impact of 1988-2008 mega sporting events on host economies was conducted. The research shows that in selected areas of the economy, sporting events can be identified, with occasional positive (SOG) and negative (WOG) economic effects, both nationally and regionally.

Although it is not possible to demonstrate clearly the positive tangible effects for all categories of mega sporting events, it does not mean that the costs incurred for the organisation of these events cannot be justified otherwise. In this respect, the social perception and the attempt to value the intangible effects of these events deserve attention.

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OLYMPISM – INDIVIDUAL, COMMUNITY, VALUES

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Although sport is not a recent appearance in humankind, it is still an important phenomenon, a specific essence of modern behaviour within the community and individuals. There are many different ways in which one can speak about sport, such as emphasizing various elements of sport and sports events responsible for creating its realities, but none of them represent the wholesomeness of sport. One group will point out the violence; some would highlight creativity aspects, others would talk about ethical ideals that sport brings, the angry ones will criticize unnecessary things that come along with professional sport, the happy ones will praise the rich practice of human caring that sport has to offer, etc.¹ This paper emphasises the values of Olympism and the sport which are essential both for everyday quality and integrity of the individual, as well as the relationships among people, emphasising their outstanding status in particular. In this context, comparisons of sports and religious (Christian) values are made. Finally, the practical aspect of education is emphasised in sport.

Value Aspects of Sports for the Individual and the Community

Sport, in every case, surpasses individualism² and the orientation of an individual to oneself. Also, sport does not wear itself down with the connection and

1. Cf. Temkov, K. (2009). Two Basic Characteristics of Sport. *Filozofska istraživanja*, 29 (3), 437-438.
2. More about individuality in sports: Zagorac, I. (2009). The Philosophy of free time and sport. *Filozofska istraživanja*, 29 (2), 244.

mutual development of its closest participants. Sport is placed at the service of the harmonious development of humankind to create a peaceful society that seeks to preserve human dignity. That is precisely the goal of Olympism described in the Olympic Charter in its Fundamental Principles. Olympism is a life philosophy, which celebrates and unites body quality, will, and spirit into one balanced entity³. Connecting sport with culture, Olympism strives to respect universal ethical principles. If we want to approach sport from an ethical point of view, then we should mention the value of sport.

In such an ethical analysis, sport is revealed in its positive light as a good intent and a necessary human activity. In regard to the strength of their body and their psychological personality, people have created such sophisticated sport activities that enhance human existence, leisure time and give joy to everyday life. That is why people all around the world like sports. Albert Camus said that he “learned everything he knows about ethics” in sports (Drew Hyland, *Philosophy of Sport*, 1990). Numerous sport disciplines are useful for the physical and mental development of personality. Recent observations and research in the field of bioethics pointed to the overall value of sport for the human species in different gender and age, whereby each can build better self-awareness and improve life skills and human relationships. Sport ensures the physical stability and balance of the organism. At the same time, sport promotes competitiveness and cooperation with all participants. Therefore, sport is not only a physical phenomenon but also the manifestation of spirit, i.e. the manifestation of human understanding, vision, and act. It represents the culture of a developed human being in the anthropological sense. That human being understands oneself and focuses their powers toward a particular achievement⁴.

Peaceful Character of Olympism

The value of sport as a civilization of the human race is most clearly expressed in the Olympic Games. The creator of the Olympics, Pierre de Coubertin, had

3. International Olympic Committee, *Olympic Charter*, Fundamental Principles of Olympism (1); https://stillmed.olympic.org/media/Document%20Library/OlympicOrg/General/EN-Olympic-Charter.pdf#_ga=2.112813447.2041750850.1554786490-1975342762.1552425847, retrieved 13 March 2019.

4. Cf. Temkov, K. (2009), op.cit., 437-440.

many pedagogical and ethical goals and tasks in mind. He pointed out that teams must become forms and ethics teachers. Also, his symbol of the *Five Olympic Rings* Movement showed how the world is connected. It contained the colours that can be seen all over the world; it can be used by anyone who belonged to Olympism and represents its ideas. No ring can be drawn separately because by itself it does not mean anything special⁵. Completing these tasks has its roots in the “Olympic Truce” established in ancient Greece in the 9th century BC, by signing a contract between the three kings. During the peacetime period, athletes, artists, and their families could travel safely to participate or attend the Olympic Games and then return to their country⁶. This peacemaking goal of sport makes it very important in the area of overall human activity, especially in situations where the world is exposed to various conflicts, wars, and animosity.

He created the fundamental value of dialogue and reconciliation and achieved practical effects. In other words, the institutionalization of Olympism allowed its values to encourage political leaders to act in favour of peace, mobilise young people to promote the Olympic ideals and develop initiatives with other organisations specialising in the area of peace, including the United Nations. Sport through the values of Olympism creates the possibility of conversation and reconciliation, separate from any religious, economic, or political effects. Particularly significant is the value of excellence. The desire to achieve excellence encourages a person to develop the best in themselves – both in the field of sport and in the personal private and professional life. The value of friendship in sport is also encouraged by a better mutual understanding between individuals and people, despite all the differences. Ultimately, we can talk about building respect values, both to oneself, to their bodies, but also others.⁷ This includes fair play, which is an essential element of the human spirit, not only in sports but also in interpersonal relationships⁸. These values have been incorporated into the ideas of sporting competitions and are manifested in the cooperation of athletes and their friendships, in the assistance of those who help the less developed ones, in the ideals of a sports figure, etc.

5. Ibid., 440.

6. <https://www.olympic.org/news/olympic-movement-promotes-peace-worldwide>, retrieved 13 March 2019.

7. More about values of Olympism: <https://olympians.org/woa/olympism/>

8. Renson, R. (2009). Fair play: its origins and meanings in sport and society. *Kinesiology*, 41 (1), 5.

Sports and Religious Values: Complementarity of Perspectives

These values pointed out the close relationship between sport and the spiritual values inherent in religions. These two systems of society aim to attain the achievement of a man in his integrity. Sport promotes balancing the physical and mental health of a man, and religion recognises and promotes a dimension that is transcendental and overcoming and directs a man towards mental stability. These two dimensions, physical and mental health (*mens sana in corpore sano*), are essential components of a man, and they are mutually inseparable. Religions, which do not promote the opposition of the physical and spiritual, recognise this symbiosis. In that way, for example, Christianity does not view sport, as well as other expressions of a person's natural abilities, such as science, work, art, love, social acceptance, from the standpoint of rejection or escape, but from the perspective of appreciation, respect, ascension, and redemption; sport can be an integral means of human growth⁹.

A culture that is becoming a standard of today's time is built by the sport itself, or by its values, and that culture is particularly evident in the habit of regular exercise in people's everyday life. Olympism, therefore, achieves its effects on an international level, creating a culture of peace and cooperation among people, but its contribution to the development of the entire human personality, both in the individual sense and in the social sphere, is even stronger. The values of Olympism encourage the recognition of the successes in others; and learning from them. Even at the primary level of interpersonal relationships, it creates an atmosphere of peace and cooperation and a focus on self-improvement. This self-improvement shows its well-being for the entire community. Olympism, in its universalist principle, does not deny the existence of differences between people but enriches them. Top-level sport, in spite of the existing shortcomings, provides recognition of individual states and people, through top athletes. In this way, they can be recognised, whereas in other aspects of human activity, due to their size, economic underdevelopment, or other reasons¹⁰, this may be entirely impossible for them.

9. Cf. Novak, D. (2009). Christianity and Sports. *Društvena istraživanja*, 18 [1-2 (99-100)], 304.

10. About some negative aspects of this point of view: Brkljačić, M. (2007). Ethics and sport. *Medicina Fluminensis*, 43. (3), 232.

Christianity, i.e. the Church itself, has shown great interest in the phenomenon of the sport since the beginning of the new era because it appreciates its educational potential and has shared many values with that potential. It is well known that Saint Paul, one of the most influential people who advocated for Christianity, used sports metaphors to explain Christian life to his contemporaries¹¹. The values of moderation, humility, courage, patience, recognising that the good and the truth are familiar to the people of all nations, are precisely the values that are promoted by sport and make it a global phenomenon that is also in the interest of Christianity as such.

Since its beginnings, Christianity has looked at a human being as a unity of body, soul, and spirit, and has opposed the characterization of the material world as something negative, but has observed it as the work of God the Creator. Such an understanding of the unity of the human being created a positive attitude of Christianity toward the sport. Pope John Paul II indicated that the Church is watching sport with respect, because it appreciates everything that contributes to the harmonious and integral development of the person, of their body and soul, and in that way leads to personal maturity¹².

Such understanding implies speaking about the spiritual dimension of sport. It is significant that Christianity does not fear to compare itself to the reality of sport. It presents itself as a marathon, but not as a short race. That marathon implies a challenge, but also the progress that is being made step by step.

Christianity recognises that sport is based on cooperation and agreement on the rules of procedure. These dynamics are in direct opposition to the dynamics of war, in which there is no cooperation. In that way, sport helps the human being to grow because it creates an environment in which freedom and responsibility, creativity and respect for rules, fun, and seriousness, and also the development of individual talents¹³ are combined. In 2016, at the first global conference on faith and sport, following in the footsteps of Pope John Paul II

11. Dicastery for Laity, Family and Life. Vatican. Giving the best of yourself., 11, Retrieved from <http://www.laityfamilylife.va/content/laityfamilylife/en/documenti/dare-il-meglio-di-se.html>.

12. Cf. Pope John Paul II, Address to the Italian and Argentine National Soccer Teams, 25 May 1979.

13. Giving the best of yourself, op.cit., 25.

who is called “sport pope”¹⁴, Pope Francis highlighted the great values of sport that can enrich people’s lives, especially emphasising that women and men of all nations, ethnic groups and religions can participate in any sport. The Olympics motto – Citius, Altius, Fortius (faster, more, stronger) is an invitation for the development of the talents that God has given us, said the Pope. This motto does not originate from ancient times, but it was stated by a friend of Coubertin, a Catholic priest, a Dominican Henry Martin Didon¹⁵. Apart from the official Olympic motto, there is another one, the “comforting” motto, which says that it is important to participate, not to win. This motto was wrongly attributed to the Baron de Coubertin, whereas it was also a statement of another man of the church. During the homily in the Mass for the participants of the London Olympics in 1908, the bishop of Pennsylvania, Ethelbert Talbot, declared this. Pope Francis pointed out that athletes’ successes fill us with pleasure and joy, although we do not compete ourselves, and he also reminded us that sport is not only intended for athletes who achieve great results, “but sport enables everyone to improve their health, to learn how to work together, but also to know how to lose”¹⁶.

An additional link between Christianity and sport is the reality of freedom. Compulsory sport denies it is because the game as such is free in its essence. As sport itself belongs to the area of freedom, thus the existence of Christianity is based on freedom that always implies responsibility¹⁷. Such an understanding of responsibility, which is connected with freedom, is an indispensable part of the sports phenomenon.

Furthermore, Christianity considers athletes as educators for life values as well. In a world where individual interests often prevail over the overall good, sport is seen as a school that teaches teamwork that helps overcome selfishness. The individuals are not lost in the entirety but are appreciated in their

14. Cf. Watson N. J. (2018). New Directions in Theology, Church and Sports: a brief overview and position statement. *Theology*, 121, 4, pp. 243-251.

15. Nauright John, Parrish Charles (2012). Sports around the World. History, Culture and practice, Volume I, Santa Barbara, California, 376.

16. The speech of Pope Francis (Global conference on faith and sport, 5 October 2016), Retrieved from <http://www.cultura.va/content/cultura/en/eventi/major/sport/francis0.html>.

17. Lincoln Harvey. (2017). Remembering we are playthings: sport in theological perspective. (1) 424.

specialty. Their talents are placed at the service of the team. In such a concept of sport and the values which sport promotes (sacrifice, joy, harmony, courage, equality and respect, solidarity¹⁸) Christianity recognises the importance and compatibility of sport with its principles. In sports, a person realises their talents and creativity, but also experiences their limitations and finality. Through sport as the aesthetic ability of a human being, a person is looking for happiness, for their ultimate meaning. In sports, a person gives their best, thus experiencing the transcendence and the ability to overcome difficulties. A person is not satisfied with the average but strives for better. In that way, Christianity recognises that sport can also teach us about the human being and their destiny¹⁹.

As a conclusion, Olympism and the Olympic spirit, by nurturing and advocating for general values, show their effects not only in the area of sport, but extend that impact to relationships among individuals, groups, nations, and states, both in religious and political areas.

Education and Growth in the Context of the Value of Olympism

Olympism promotes the proper ethical and moral acts of people and community, although the term sports and ethics are often seen as a negative aspect of sport. Every day we are witnessing more and more unethical elements in sport, such as rigged matches, the presence of doping, bribe, and corruption, or various forms of insults (sexual, religious, national). All of these issues exist despite clearly defined points of the International Code of Ethics of the International Olympic Committee. Every injury creates significant discomfort in ethical peace, so any injured athlete who is no longer profitable becomes a “second class athlete”²⁰. Athletes should not consider their opponents only as obstacles that prevent them from achieving their goals and successes. Athletes’ opponents should also be a measure of evaluating their accomplishments. A good athlete does not rejoice only because he defeated the opponent, but also because he gained some new insight into his abilities because he discovered new ethical values. Prerequisites to act morally and ethically are the virtues that need to

18. Cf. Giving the best of yourself, op.cit., 26-32.

19. Cf. *ibid.*, 52.

20. Informed consent in sport: Brkljačić, M. (2007). Ethics and sport. *Medicina Fluminensis*, 43. (3), 231.

be developed. Virtues form the character of a particular person in a way that they create their identity and ability to connect with others. Aristotle believed that they should be developed in practice, through habit²¹. The development of virtues occurs within a community in which a person is formed, but the community itself is insufficient. That is to say; it is also necessary to personally accept the virtues. That is why mediation is needed, through upbringing and education.

Olympism embodies i.e. promotes universal virtues common to all people and groups (especially equality, justice, respect for others, fairness, courage, sacrifice, etc.). An athlete who serves as an example to the broader society, especially children, is particularly important. With such an athlete in their lives, children are being formed as individuals with less negative impacts from the environment (alcohol, drugs, disorderly life, laziness, not accepting those who are different, etc.), and take positive elements from athletes' lives (discipline, physical health, proper patriotism, social occupation).

An intertextual dialogue is essential in the development of such awareness, which takes into account different aspects of the good²². The values promoted by Olympism need to be shaped by sport, not only discreetly, but also specifically. Physical education teachers and sports coaches play a particularly important role in this, not only because children learn new skills and gain knowledge from them, but also because they shape their attitudes and values. Besides that, mutual upbringing is also important, especially in team sports. The athletes in team sports are connecting, referring to each other and must be involved to achieve the desired result. In this way, the awareness of responsibility, understanding, and commitment to others is developed.

Olympism has been recognised as a tool of connection and active influence on social development through education. A holistic education that is focused on ethical sport and physical education for everybody²³, represented by Olympism, offers a perspective to the world that goes beyond the narrow interests of individuals and communities. Olympism has given a task to itself to contribute to the construction of the world by educating young people through

21. Sport, Ethos and Education (in Parry J, et al. (2007). *Spirituality and Sport*, Routledge, 186-200).

22. Cf. *ibid.*

23. Cf. *ibid.*

sport practiced without any discrimination, for which mutual understanding is needed in the spirit of friendship and solidarity²⁴. The founder of the Olympics, Pierre de Coubertin, emphasised that physical, intellectual, and moral education is not enough for democracy, i.e. the society. He pointed out the need for social education, not only in the sense of conducting scientific research but through the active life of an individual in society. That active life implies being prepared for a group effort, but also for keeping that effort under control. Such an individual cannot be trained in theories, but only through practice²⁵.

Thus, the Olympic point of view is the only option for broader education. The values of fair play, competition, occupation, equality before the criteria, etc., give the focus to reflect on the values. In that process, pedagogy may have a significant role, which should give the importance to sport outside the limited activities²⁶.

Conclusion

From all of the above, it is evident that an isolated approach to sport and Olympism without recognising their role for the full development of the individual and the quality of the relationships in the community would be unsatisfactory. On the contrary, we can say that all the values that are important to create ways of thinking and acting that contribute to better development of the individual and the community are embedded in the spirit and goals of Olympism. We cannot overlook those values of universal significance that arise from Christianity or have found its advocate in Christianity. Sports and Olympism have an indispensable role in practicing virtues and values that are theoretically “taught” in ethics and as such, contribute to the quality of relationships between people.

24. International Olympic Committee, *Olympic Charter*, Fundamental Principles of Olympism (6).

25. Cf. Coubertin de Pierre (2000), *Olympism-Selected Writings*, International Olympic Committee, Lausanne, 149-154.

26. Cf. Sport, Ethos and Education, *op.cit.*, 186-200.

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A COMPARATIVE STUDY OF THE WOMEN'S ELITE SOCCER SYSTEM IN CANADA AND CHINESE TAIPEI

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Introduction

The history of women's soccer has been exponentially growing since 1991. The growth of women's soccer has had a short history but been a successful pathway for elite soccer players across the globe. From the first Women's World Cup Soccer Tournament in 1991 to the World Cup in 2015, there has been a breakthrough in the development of women's soccer. In 1999, the Women's World Cup held in the United States, from 12 teams in the tournament augmented to 16 teams, and with 90,185 spectators entered in the finals. The United States against People's Republic of China, setting a maximum number of spectators in a single women's sports competition, not only for soccer but also for the record of subversive women's sports (Datson et al., 2014). A message from Fédération Internationale de Football Association (2011), President Blatter on International Women's Day stated, "We have always believed that the future of football is feminine". This has made the women's soccer movement popular and revitalised around the world. The success of this competition inspired the establishment of the first professional women's soccer league in North American in 2001. The league has accelerated the development of women's soccer and completely changed the style and competition of women's soccer.

Most of the studies about women's soccer have investigated the sociological and physiological aspects of the sport and the frequent injuries suffered by the athletes. This study aims to compare and contrast the women's elite soccer system from the athlete's perspective between Canada and Chinese Taipei. The

research will outline a viable comparison for other researchers to follow to fill the gaps that exist in the current literature. Although the literature on women's soccer has continued to increase, there is limited research conducted on the Chinese Taipei team. The research question of this study will implement the Chinese Taipei's current elite soccer system to discover the differences between Canada and Chinese Taipei. A comparative approach will take into account cultural values, economic reward, and development system.

Before discussing the study in detail, it would be worth justifying the importance and contribution of this piece of research. This is an interesting substantive comparative research by comparing Chinese Taipei longevity that has seen little success on the international stage compared to the highly successful soccer country, Canada, which has had a shorter career on the international stage. This topic has been underexplored in the literature and will be a contribution to future researchers who are exploring the pathways of Canada and Chinese Taipei elite women's soccer teams. These two countries have different political and economic systems, but they do appear to share some strong underlying cultural values and traditions for comparison.

The methodology will consist of a literature review, books, newspapers, and websites to answer the research question previously discussed. Additionally, semi-structured interviews are conducted with a total of eight elite women's soccer athletes who represented Canada and Chinese Taipei on the international stage. As seen in Table 1, all interviewees are listed with a corresponding date and the name of the country they represented.

Table 1: Interview Details of the Elite Women Soccer Players

Title	Date	Representing Country	Years on the National Team
Interview A	25 October 2018	Chinese Taipei	Eight years
Interview B	26 October 2018	Chinese Taipei	Five years
Interview C	2 November 2018	Canada	Ten years
Interview D	5 November 2018	Canada	Eight years
Interview E	1 March 2019	Canada	Six years
Interview F	2 March 2019	Canada	Six years
Interview G	5 March 2019	Chinese Taipei	Eight years
Interview H	6 March 2019	Chinese Taipei	Four years

Literature Review

Women's Football in a Global Context

Since FIFA inaugurated the first Women's World Cup in 1991, the International Olympic Committee introduced women's soccer into the Olympics in 1996 (Hong, 2012). In 1921, 150 women's soccer clubs existed in England (Pfister, 2003). The Football Association (2011) reported that 1.38 million women and girls played the game regularly across Europe in 2010. It predicted that the number of teams is likely to keep growing.

In Asia, Singapore was the first country to start women's soccer, followed by Thailand, India, Japan, and Taiwan. In 1961, the women's soccer competition was first launched at the Kobe Women's College in Japan (Chou, 2006). In 1975, the biennial Asian Cup Women's Football Championship was held. In 1985, the Asian Football League established the Women's Football Committee and devoted all efforts to promote women's soccer. In 1989, Japan's club-based women's soccer league was established, and semi-professional women's soccer appeared.

These settings suggest that various triggers led to the development of women's soccer in other nations, and these factors may include government's support, particular strategies introduced by the soccer governing bodies, and the specific contributions of the media and businesses (Hong, 2012).

Development of Women's Soccer by Country

Canada

An initial breakthrough into international soccer occurred in October 1978 when a team from the Greater Vancouver Women's Football League traveled to Taiwan to compete in the World Women's Invitational Football Tournament (Hall, 2003). By the beginning of the 1980s, soccer was on its way to becoming a trendy sport among Canadians. Although not as many girls played as boys, their game was growing just as quickly through clubs and city leagues, thus forming the basis for spectacular growth and change over the next two decades. The twentieth century saw extraordinary changes in girls' and women's soccer in Canada. The growing development of talent, along with increasing opportunities to play and compete, also meant that high-performance teams became a reality. The first Canadian Women's Soccer Team Program was established in 1986.

A priority of the Canadian Soccer Association is the identification and development of young players for the national teams. Their goal is to identify up to 200 of the best young female players per year in Canada and then provide them with every opportunity to develop and succeed at the international level (Hall, 2003). The growth in women's soccer over the past 20 years has been dramatic, not just in Canada, but elsewhere in the world. The Canadian Women's Team is currently fifth place in the FIFA Women's Football Ranking (FIFA, 2019). This is vital information that demonstrates that Canada's soccer program is successful in the development of their elite women's soccer players.

Taiwan

Chinese Taipei Women's Soccer Team was established in 1975. On 5 January 1977, the Chinese Taipei Women's Soccer Team went abroad for the first time to travel to Southeast Asian countries (Chou, 2006). From 1977 to 1981, Chinese Taipei Women's Soccer Team was a team in the Oceania region, which won three consecutive championships. In 1989 the Chinese Taipei team returned to the Asian area. When they switched regions, the Chinese Taipei women's soccer dropped from second place to fourth place, and then out of the top four teams in Asia.

The most noteworthy detail is that the Chinese Taipei women's soccer team played in 56 games, and achieved 52 wins in the ten years of going abroad playing in the Oceania region (Chinese Taipei Football Association, 1998). It can be said that it was the team with the most brilliant achievements in the history of Taiwanese sports. Since then, the advantage was lost, and the strength has indeed regressed. In the FIFA Women's World Rankings, Chinese Taipei is ranked in 40th place currently (FIFA, 2019). In recent years, Chinese Taipei has been struggling to improve its international ranking, which lead to the development of the elite sport system in Taiwan. The country is missing critical aspects of the development of elite athletes.

Elite Soccer System in Taiwan

The innovation and development of sports is a never-ending road. Looking ahead and planning the direction of elite sports is an important step. In results, the White Paper on Sport Policy was created. The "White Paper on Sports

Policy” in Taiwan is based on the temperament of the times and the premise of pursuing progress and innovation (Ministry of Education, 2013). It is also the wisdom and practical combination of domestic and foreign sports scholars and experts, engaged in the experience of sports; everyone gathered together brainstorming and building ideas to build an essential blueprint for the success in sports.

There are different ways of enhancing the level of elite sports around the world. The five key dimensions that Taiwan has been using for the past six years as a reference in elite sport is the White Paper Sport Policy (Ministry of Education, 2017), and are as follows: selection, training, competition, supporting system, and award system.

Selection

Selection of elite athletes is the most important part of the national team, having a variety of pool selection of players and having reserve teams, plays an important role.

Training

Taiwan tries to establish a training system that is similar to the Olympic Games and Asian Games. The training system and strategies include short and long term training plans, sub-station training, competition styled training, foreign and pre-competition training.

Competition

Competition is divided up into the different levels of play, which are the Olympic, Asian Game, Universiade and individual elite sports tournaments. Other than international games, there are professional, semi-professional league games and university cups in various sports.

Support system

The Ministry of Education and the Chinese Taipei Olympic Committee jointly promote the career guidance of excellence in sport, hoping to let more players pay attention to and start their career early, planning to facilitate the transformation of the career after retirement (Ministry of Education, 2015). From

the White Paper Sport Policy (2017), elite athletes mainly include support for academic counseling and career counseling.

Reward system

The Guoguang Sports Reward is the highest national medal set by the government of Taiwan to reward the performance of outstanding elite athletes. The Guoguang Sports Reward is divided into three categories, each of which is divided into three levels, according to the rankings obtained in the corresponding competitions (Ministry of Education, 2015).

Findings by Country

Canada

Selection

The Women's Excel Program is a new approach being adopted by Canada Soccer to unite and strengthen the ways that identify and develop most promising athletes from across Canada to help drive elite women's soccer forward (Canadian Soccer Association, 2014). One interviewee mentioned, underpinning the Women's Excel Program is a constant drive to achieve the highest international standards, which can be understood as a series of world-class player (Interview C, 2 November 2018). Another interviewee stated, most of the players are chosen from the pathway of representing Canada in other age groups or through the women's excel program, and some are from University tournaments (Interview D, 5 March 2019).

Training

Other than having training camps for specific tournaments, usually players train with their University teams or professional teams, the training time may vary with different teams, but with the National Team, regularly trains about once to twice a day (Interview D, 5 March 2019). Training with the National Team depends on the tournament scheduled, for example, if it is Women's World Cup or the Olympics they usually have longer training camps, maybe three to six months, or sometimes it is just a get together training camps once every six to eight weeks for a period of a week (Interview E, 1 March 2019).

Competition

There is a lot of competition in inter-school leagues during the University phase, but once the national team gets together for a particular tournament, usually there will be three to five international friendly games before the big tournament (Interview F, 2 March 2019). Every year there are international duties with the national team, sometimes there are two tournaments in a year, or even friendly game tournaments to maintain international experiences for players (Interview D, 5 November 2018).

Support system

In Canada, the Athlete Assistance Program (AAP) is a sports funding program that contributes to the pursuit of excellence. AAP support seeks to relieve some of the financial pressure associated with preparing for and participating in international sport and assists high-performance Canadian athletes to combine their sport and academic or working careers while training intensively in pursuit of world-class performance (Government of Canada, 2017). One interviewee pointed out, other than the AAP from the government, the Canadian Soccer Association has also offered coaching or development resources for players to continue with a different status (Interview F, 2 March 2019).

Reward system

The Canadian Olympic Committee (COC) Athlete Excellence Fund (AEF) is a support and reward program that provides Canadian athletes with performance awards for placing a medal (COC, 2019). Canadian Women's National Head Coach Herdman (2016) has mentioned, "I mean people would like more dollars in their bank account because housing prices are going up, but I think the realities are our success, which started in 2012 and continued with the success of the women's (2015) World Cup (in Canada)... we put \$150 million in Canadian dollars into women's football over four years to bring the tournament here and get the team ready. So a lot is going into women's football here in Canada". An interviewee mentioned, being an elite athlete is not just about the rewards; it is all about loving the game (Interview C, 2 November 2018).

Taiwan

Selection

Following the Canadian system, most of Chinese Taipei's elite athletes are on school teams, including women's soccer. From the Chinese Taipei Football Association, Deputy Secretary General led the project of establishing a women's soccer system that includes elementary school, middle school, high school, university, and semi-professional teams. The result of these teams has played an important role in Taiwan Women's National Soccer during the past years. One of this study's interviewees mentioned, there is not a lot of pool selection for women's soccer in Taiwan, about five to six universities have women's soccer teams, and usually the national team players are chosen from these universities (Interview B, 26 October 2018).

Training

From the government elite soccer system, there are short and long term training plans. The years that have the Olympic, Asian Games, and Universiade tournaments, the training camps tend to be for more than a year. Short-term training can be from three to six months (Ministry of Education, 2012). Over the past six years, one interviewee mentioned, other than international duties and special occasions; training is from Monday to Fridays, a league game on Saturday and a day of rest on Sunday; trains two to three times a day including weight training, extra meeting for video analysis, and recovery whether the training camps are in Taiwan or overseas (Interview A, 25 October 2018).

Competition

In order to help the Women's National Team to gain more experiences, under the leadership of the Sports Administration of the Ministry of Education in 2014, in conjunction with the central government, local governments and enterprises have cooperated to create Taiwan's first women's semi-professional soccer league, the "Taiwan Mulan Football League" (Chen & Tsai, 2014). The national team has a maximum of eight international games a year, with tournaments varying every year. If there is no international tournament, the players from the Mulan league will represent different teams to keep active (Interview H, 6 March 2019).

Support system

The Ministry of Education's efforts for elite athletes in Taiwan has been particularly noteworthy. As an elite athlete in Taiwan, the preparation in retiring from an athlete's life is not too easy; I am lucky enough to be able to teach in high school because I have worked hard during my University years and earned a degree in order to teach in high school (Interview G, 5 March 2019).

Another interviewee mentioned, with the supporting system in Taiwan, elite athletes from women's soccer have so far been not beneficial, maybe there is a plan from the government, but not too much has been seen (Interview B, 26 October 2018).

Reward system

Taiwan's women's soccer has not received too many awards due to results, but from 2018 Jakarta Asian Games, each player received some bonuses from the government for placing fourth place (Interview A, 25 October 2018).

Discussion

Although from the perspective of elite athlete's sport system in women's soccer, the study revealed, Canada has a deeper pool of elite athletes for selection, while Chinese Taipei selects from their school-based system. In training, depending on the tournament type, both Canada and Chinese Taipei have short and long term training plans. However, both countries train twice a day during the training camps. For the competition, Canadian athletes hone their experiences to inter-school leagues, international friendly games and have national training camps a few months before the international competition; however, Chinese Taipei has a more extended period of national training camps and hone their experiences to their inter-school leagues and corporate leagues. In terms of the support system, Canada has AAP that contributes to the pursuit of excellence for its athletes. On the other hand, Chinese Taipei focuses more on the retiring life of the athletes. Finally, in the reward system, Canada uses most of the budget during the development, training stages, and the soccer environment. However, Chinese Taipei offers various bonuses after winning medals as an incentive. By comparing and contrasting a Western country and an Asian country, the similarity is that both countries are pursuing the goal of

high competition due to global convergence; on the other hand, the differences are due to cultural differences.

Conclusion

It is difficult to deny that Canada has been one of the most prosperous nations in women's soccer around the world during the past two decades. Although it had no difficulty in qualifying for the tournament, unlike Chinese Taipei, its chances of advancing into the final rounds seem to be remote. The Canadian government has displayed a different attitude when Canada achieved excellent result in the World Cup and Olympics and has shown a different attitude, which made women's soccer one of a priority sport. For Chinese Taipei, women's soccer has received considerable attention from the government a couple of times over the past two decades. Although big tournaments such as the Asian Games have played a critical role in inducing the government to acknowledge the possibility of women's soccer achieving success, they have failed to sustain the initial support provided by the government. Chinese Taipei needs to sustain a long-term plan and maintain a high level of interest in women's soccer with the help of the government and the Chinese Taipei Football Association. The government's support has been sporadic, and it has failed to help with promoting women's soccer over the long term. The Chinese Taipei Football Association needs to develop and implement additional strategies and initiate efforts to expand the grassroots player population at the school and club level to broaden the selection pool to achieve better results on the international stage.

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THE LITIGATION OF WILLFUL VIOLENCE IN AMATEUR SPORT (FRENCH OLYMPIC AND SPORTS MOVEMENT)

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Presentation of the problem which the research addresses

Sport has been defined by Pierre de Coubertin as the “*voluntary and habitual cult of intensive muscular effort, based on the desire for progress and possibly even risk*”. Sticking to this definition the risk is inherent in sporting competition¹. The restoration of the Olympic Games by Baron Pierre de Coubertin in 1894 was accompanied by a modern vision, entrusting the Olympic and Sports Movement with the task of participating through sport at the fight against violence. In this way, the true spirit of Sport and Olympism is thus similar to the defense and promotion of human rights (the protection of the physical and psychological integrity).

Indeed, the Olympic Charter asserts in the fundamental principles of Olympism that “*The practice of sport is a human right. Every individual must have the opportunity to participate in sport without discrimination of any kind and in the Olympic spirit, which requires mutual understanding, friendship, solidarity and fair play*”². Moreover, the IOC Code of Ethics, which inspires federal sports regulations, establishes “*The rejection of any practices that violate physical or*

1. “Sport”, Encyclopaedia Universalis, 6th publishment, 1976, volume 15, p. 306.

2. Olympic Charter.

psychological integrity as one of the universal fundamental ethical principles whose respect is the foundation of Olympism”.

There are other international texts and institutions that talk about non-violence and peace (directly or indirectly), in sport. For example, we may mention the following texts: UNESCO Charter, European Sport Charter, Resolution 58/5 General Assembly of United Nations, European Council.

In order to frame the subject, litigation refers to sports, administrative, criminal, civil or civil proceedings, in short judicial proceedings, initiated from the time a breach is established until the sanction of the breach and its perpetrator, and the compensation for the damage it has caused. The violence concerns physical contact voluntarily made to the sports victim with the intention of injuring him or her. Amateur sport within the Olympic Movement is analysed in contrast to professional sport; therefore, unpaid sport.

In ancient Games violence was not accepted and was severely punished. According to Dionysius of Halicarnassus or Aeolian: flogging (with different kinds of whips or rods), was used in the agonistic festivals and training to punish break rulers: athletes, trainers, even spectators³ were flogged in public, during or after the contest, also to the entertainment of the spectators (Philostratus said that Cupid, who broke the rule in wrestling was pelted with apples by spectators). Brutality of the floggings (at the basis: punishment was given only to slaves), with a forked stick (can be seen in the hands of a trainer of Citharode). The function of the referee was then of a judicial nature: as witness and expert he would assist the judicial body to whom he was responsible at a judicial hearing.

An Inscription from Beroia (gymnasiarchal law dating to the second century BC), was found with four separate floggings as punishment: *“Let the gymnasiarch beat anyone with a whip who is disobedient and let the others be fined”* or *“Those who do wrong are to be flogged by the gymnasiarch”*. The flogging of athletes at Olympia can be seen in two surviving fragments, which refer in part to a wrestler, the judge and the breaking of a finger *“The wrestler shall not break any finger ... the judge shall punish by striking except on the head”*.

In France, the Sports Code refers to the Criminal, Civil and Administrative Codes to punish violence except specific cases (supporters, hooligans, misconduct in stadium: alcoholism, projectile or smoke throwing).

3. Flogging as a Punishment in the Ancient Games – Nigel B. Crowther/IVlonika Frass
London, Ontario/Salzburg.

A Charter of Ethics and Deontology in Sport was adopted on 10 May 2012 by the French National Olympic and Sports Committee and in accordance with the Sports Code:

“The French National Olympic and Sports Committee ensures compliance of sport deontology as defined in a charter drawn up by it”. By this way, Sports Federations shall establish a charter of ethics and professional conduct (deontology), respecting the principles defined in the Olympic Charter. They also must set up within their ranks a Committee with independent discretion, empowered to refer the matter to the competent disciplinary bodies and responsible for ensuring that this Charter is applied and that ethical and deontological rules are respected. In addition, they have to adopt disciplinary regulations in accordance with the standard disciplinary regulations of the Sport Code.

In France, amateurism in sport, to which the baron Pierre de Coubertin and Avery Brundage were attached⁴, is playing an increasingly important role in the daily life of the population. More than 12 million practitioners are licensed in a sports club or association and involved in more than a hundred sports disciplines. In parallel, about 45 million people report participating in sports activities at least once a week.

Sport has consequences for the individual and the social body. Moreover, the French legislator defines physical and sporting activities as activities of general interest which *“constitute an important element of education, culture, integration and social life”* and *“also contribute to health”*⁵.

Despite the large number of sports citizens in France, the practice of amateur sport is frequently at the root of the commission of voluntary violence, on or off the field; both in training and in competition, against sports actors (players, coaches, referees, officials) and by these sports actors. The desire to surpass oneself, the stakes of the competitions, the pressure exerted on amateur competitors who are sometimes denied the right to lose or the lure of winning are all factors which could explain violence in sport.

They range from simple *“assault or serious breach of the sports rules”*, to *“deathly assault”*. These behaviours possess fundamental particularities because they can constitute criminal offences, civil and administrative faults,

4. Professor Dr Matthew Llewellyn (California State University – Lecture in International Olympic Academy).

5. L.100-1 Code of Sport.

disciplinary wrongs, that efforts should be made to legally qualify according to the applicable rules and before being punished.

In any case, they constitute an ethical misconduct. Sport actors “athletes, coaches or managers, referees, spectators or supporters”, are perpetrators or victims of these acts. The latter must know them because even in sport “*No one is supposed to ignore the law*”. The voluntary violence will be studied across all sports disciplines that meet the criteria set by the International Olympic Committee and represented by the district federations, which are members of the Meurthe-et-Moselle Olympic and Sport Committee.

Therefore, there are dynamic and repressive mechanisms that punish voluntary violence with converging and diverging rules and principles (right of defense, fair trial, equality of arms): these are criminal and disciplinary proceedings. However, in an effort to promote a non-judicial settlement of sports disputes, the conciliation of the French National Olympic and Sports Committee is sometimes seen in France as an effective actor in conflict resolution, operating under its own rules and applying its principles to reach agreement between the parties⁶.

The doctoral research is in this respect a means of carrying out a practical study with judicial and sports institutions, on the nature of the sanctions imposed and their efficiency in the fight against voluntary violence, at first to formulate recommendations for the State institutions and the Olympic and Sports Movement.

In addition, amateur sport is an activity that creates a risk to physical and psychological integrity. Amateur athletes who are victims of voluntary violence on the playing fields also have the possibility of initiating procedural mechanisms to have their damage remedied before a civil (civil liability in tort or contract), or criminal court (direct summons or complaint with civil action).

Next to that, private insurance mechanisms are being used to settle sports accident disputes. Sports associations and their licensee members take out insurance policies to cover the risk inherent in the practice of sport. The Sports Code sets out specific obligations in this area for sports associations or federations, which must take out civil liability insurance for the exercise of their activity, and inform their members of the interest they have in taking out personal

6. Jurisport 2018, Sports disputes - Conciliation of the French National Olympic and Sport Committee: panorama 2017.

injury insurance, called “individual accident” or “bodily injury”. These insurances complement each other and insure the risk of a sports accident victim. However, the insurance code excludes from any guarantee, damages caused by the intentional fault of the sports insured⁷.

But sports clubs organise and control the activity of their members and are therefore liable for their actions in the event of misconduct so victims of violence can research their responsibility.

Furthermore, primary health insurance funds also play a role in the litigation of willful violence in amateur sport. They pay benefits (daily allowances) which replace labour income, in the event that the victim was an employee and had to interrupt his professional activity due to the accident in order to receive medical treatment. The costs of sports accidents incurred by health insurance amount to approximately 460,000 euros per year.

To remedy this, the legislator has give them the possibility of recovering the benefits they pay to their accident victims, through the implementation of the procedure called “recourse against third parties”, which sometimes faces obstacles in its application: the theory of risk acceptance or the failure, in particular by health professionals, insurers, perpetrators of violent acts or social insurers, to fulfill their obligation to inform or report the accident caused to or suffered by the third party, or the existence of an amicable or judicial procedure. To remedy this, a penalty system has been put in place by the legislator in the aim of better recovering expenses paid to policyholders.

At the same time, in order to know whether the victim of a gambling accident is an amateur or professional athlete - in which case the qualification of a work accident could occur in the event of a sporting accident - it is necessary to read the law of 27 November 2015 reforming the legal status of professional and high-level athletes, adopted following a report entitled “Status of athletes”, prepared under the direction of Professor Jean-Pierre Karaquillo⁸. From now on, the Sports Code defines professional sportsmen and women as “*those who practice a paid sporting activity and within the framework of a subordinate relationship with a club (association or society)*”. However, in amateur sport,

7. Laurent Gaverai – Civil liability and insurance of sports groups: compensation for personal injuries – Center of Sport Law PUF of Aix-Marseille 2001.

8. Jean-Pierre Karaquillo - Report on the status of athletes - Ministry of Sports, 18 February 2015.

many amateur athletes, within the meaning of federal regulations, receive even low remuneration or bonuses because of their activity within a sports club to which they are subordinate. The question of the litigation of sports accidents suffered by these “brown athletes” could also be useful.

The research project sought to answer the following questions

The doctoral project is part of the following practice discipline: sports litigation, criminal, civil, administrative sports law, law of the Olympic and Sports Movement, social and private law.

To answer the following questions: how is willful violence punished in amateur sport (French Olympic and Sports Movement) and by the State, and how are their harmful consequences (damages) repaired, the doctoral study will have to answer for example the following questions:

Which Olympic and sports disciplines are affected by voluntary violence? How is violence characterised in terms of sports regulations by sports disciplinary committees and courts of law? Is the decision adopted by the sports referee binding on the judge? How is the intentionality of the offense deduced in the practice of sport? With regard to the principles of criminal and disciplinary laws and in consideration of order within the Olympic and Sports Movement, which are the most appropriate sanctions to reprimand these deviances?

In which cases do the facts justifying the order or authorisation of the law apply and to what extent do they apply to the perpetrators of deliberate violence? Can a sporting criminal offense, not sanctioned by the referee, constitute an unjustified infringement allowing response?

How do the competent disciplinary bodies respect the rights of the defense, the principle of *non bis in idem*, the principle of the double degree of jurisdiction, the absence of automatic sanctions, the principle of the legality of offences and penalties? What is the extent of the primacy of *res judicata* in criminal proceedings over the disciplinary?

What are the modalities of the conciliation before the French National Olympic and Sport Committee and the guarantees offered to litigants? Are they efficient for athletes and sports associations in the resolution of their disputes? What place do lawyers have in this procedure? Can amateur athletes be considered as employees of the sports association?

What are the causes of application and exclusion of sportive risk acceptance theory? Does the insurance company have a remedy against the offending player under the Insurance Code?

Can an accident occurring in an amateur sports context constitute an occupational accident, when the victim is an employee of his amateur sports club and meets the criteria of the employment contract qualification?

Reference to the main relevant research literature, theoretical framework and methodological procedures used

The PhD professional project is leading with the Departmental Olympic and Sports Movement, Ministry of Higher Education and Research (National Research and Technology Agency), Ministry of Sports. Its purpose is to:

- Provide scientific, practical and juridical expertise to the French Olympic and Sports Movement and to the State's institutional actors.
- Develop innovative and far-reaching actions (prevention, training, sensitization and valorization), aimed at defending sporting ethics and deontology, the educational values of sport and Olympism and those of the French Republic (Freedom, Equality, Fraternity, Secularism).
- Contribute to the deployment of public policies and improve the prevention and repression of violence and all other sports abuses in the Olympic and Sports Movement and in the State.

The study of voluntary violence concerns all sports disciplines mainly affected by these phenomena and meeting the criteria set by the International Olympic Committee and represented by departmental Olympic and sport Committees. To this end, I have implemented a "Departmental observatory for citizenship in sport", completed by a mobile reporting application "SportEthics".

The objective of the prevention system is to quantify the phenomena of violence in the department, to analyse them and provide scientific and practical responses (train and raise awareness among sports stakeholders on the applicable legal framework, enhance their civic actions). This tool is composed of academics, youth and sports inspectors, the judiciary, the police, and sports federations. Then, I will draft an institutional reporting protocol for victims of violence in sport.

The aim is to support the latter in their efforts and to measure the sporting, policy and judicial response to violence. In parallel, I will have to carry

out outreach work with sports federations and the French National Olympic and Sport Committee: analysing federal regulations to see how violence is characterised and sanctioned, observing the disciplinary commissions in their decisions and make recommendations to them (individualised and pedagogical sanction to reduce deviances; researching on the Olympic standard for binding force, analysing the preliminary litigation required (conciliation); studying the functioning of insurance companies and the primary health insurance fund in this litigation with sports actors.

A presentation of the results obtained

In terms of field work, this year, I have set up a survey about “Secularism and citizenship in soccer”, with the State services and the Soccer District of the Department. Its purpose is to assess the knowledge of football actors of the rules relating to violence, discrimination and their legal repercussions and to familiarise them with the principle of secularism in football. Then, according to the feedback from the survey (71 participating clubs: near to 50% of the department clubs, 240 complete answers, 172 incomplete answers, 412 responses in total), I will set up tailor-made training and awareness programmes for sports clubs (25% of the responding sports actors would like to benefit from training on the legal rules applicable to sports abuses and on secularism in football). This year, I have experienced a training of this kind at the training centre of AS Nancy Lorraine (Soccer club), with under 17 categories.

In addition, I have also drafted a Charter of Ethics and Deontology in Sport in Meurthe-et-Moselle, supplemented by a Declaration of the rights and duties of sports actors, signed by the Prefect of the department, the Public Prosecutor, the regional inspector for youth and sport, the President of the Departmental Council in charge of youth, sports, community life and the President of the Departmental Olympic and Sports Committee. These texts have also been signed by the presidents of the sports federations for compliance and dissemination within their clubs and sports actors.

A set of conclusions: It is because “Sport and Law are carried out under the same sign”⁹, and because there are many questions in the litigation of

9. Sandrine Giummarra, *Fundamental rights and sport*, PUF of Aix-Marseille 2012.

voluntary violence in amateur sport to which the institutional and operational and Olympic/sports actors wish to find “scientific and practical” answers that this professional doctoral project thesis presents its interest.

Key words:

Olympic law - sport litigation – criminal sports law – sport remedial law – sports conciliation sports social law – Olympic and Sports Movement – amateurism

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DYNAMICS OF THE BEGINNING OF EARLY GYMNASTICS AND ACHIEVING GREAT SPORTS RESULTS WITH OBJECTIVE TRENDS OF THE OLYMPIC SPORTS DEVELOPMENT

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Formulation of the problem

The Olympic Games are a cherished dream of many athletes. However, preparations for them begin over a few years, and sometimes over a few decades. Complex coordination sports and, directly, rhythmic gymnastics, are the youngest among those included in the programme of the Games of the Olympiad. One of the conditions for the high efficiency of the training system for young athletes is to take into account the age and individual anatomical and physiological characteristics which are characteristic of individual stages of the child's development. This approach allows us to correctly resolve the issue of sports selection and orientation, the choice of means and methods of training, the normalisation of training and competitive loads, forecasting of possible achievements [13, 16].

Early sports specialisation is one of the objective trends in the development of modern Olympic sports and is associated with its general "rejuvenation". For the last quarter of a century this has become a distinctive feature, first of all, in difficult coordination sports (sports and rhythmic gymnastics, jumping in water, synchronised swimming, etc.), as well as in swimming [12].

Children's and youth sports are the basis and base for the formation of the reserve of national team teams in sports, while there is an insufficient number of athletes who are at the stage of specialised basic training [10, 14, 17]. This

is evidenced by the analysis of protocols of international competitions (tournaments) in rhythmic gymnastics [24].

Analysis of recent research and publications

Rhythmic gymnastics is a complex, technical and aesthetic sport that is developing and dynamically changing. Similarly, the rules of the competition, the programme and the age of commencing sports are changing rapidly. Early sports specialisation is widely considered by specialists not only in the general theory of training athletes [7, 8, 9-10, 13], but also in certain sports, such as: sports and rhythmic gymnastics [3-6, 17]; various types of sports uniforms [1, 2], the optimal age of the beginning of classes in various sports [1, 11].

The long-term training of athletes begins, as a rule, in childhood and adolescence, and continues depending on the specialisation from one to several decades, includes a number of basic stages of formation and preservation of sporting skills [19]. Among the main guidelines for its rational construction is the age of the beginning of sports and the achievement of the highest sports results, the duration of preparation preceding the athlete's achievement of the highest results, and the duration of maintaining their heights of athletic skill [10, 15, 17].

According to E.E. Khvatskaya and NE Latysheva [12] what has recently been witnessed is a decline in the age of commencement of sports, which is considered on several sides and is debatable. There are three approaches to considering this problem: 1) the objective tendency of the development of the sport; 2) the tendency to decrease the age of commencement of occupations by the chosen sport in comparison with the approved standards; 3) early start of classes in some sports compared with others [12].

Foreign specialists Malina R. (2009-2010), Myer G., Jayanthi N., DiFiori J., Faigenbaum A., Kiefer A., Logerstedt D., Micheli L. (2016) express reservations on reducing the age of commencing sports through the danger of injury that does not allow young promising athletes to fully realise their natural potential [20, 21, 22]. It is believed that early sports specialisation can lead to a decrease in the development of motor skills and lead to a loss of propensity to develop athletic abilities throughout life [22].

However, it is indisputable that in recent times the importance of gaining

ever greater importance is the age of the beginning of in-depth sports specialisation. Therefore, the development of the problem of the dissertation work is relevant.

The purpose of the study

Based on the study of biographies of the leading gymnasts of the world to determine the dynamics of the age of the beginning of classes in rhythmic gymnastics and achieve high sports results, taking into account the objective preconditions for the development of the sport.

Material and methods of research

The following methods were used in the work: analysis of literary sources and the Internet, normative documents, analysis of practical experience, protocols of competitions, video recordings, biographical method (analysis of sports athletes of the world's leading athletes in rhythmic gymnastics); generalisation, systematisation, methods of statistical processing of the received data. Seventy-two gymnasts were studied who occupied 1-10 places in the finals of the Olympic Games in the individual championship in the Olympics 1984-2016.

Research results

In order to identify the tendencies of rejuvenation of rhythmic gymnastics and the optimal age of the beginning of our studies, we have studied the performances of gymnasts-participants in the Olympic Games, which took first to tenth place for the period 1984-2016. We also analysed the biographies of 72 athletes. This period is conventionally divided into two stages.

The first stage from 1984-2000 OG. This period is characterised by some ambiguity. On the one hand, rhythmic gymnastics entered the programme of the Olympic Games. On the other hand, this period is characterised by the consistency of the rules of the competition.

For the first time in the Olympic Games, rhythmic gymnastics was introduced in 1984, in Los Angeles. The gold medal was won by 21-year-old Lori Fung,

from Canada. The youngest was the representative of Yugoslavia, Danijela Simić, at the time of the competition she was only 14 years old. The oldest was the 24-year-old gymnast from Japan, Hiroko Yamasaki. The average age of the finalists of the Olympic Games was 18.6 years old.

The next Olympic Games were held in 1988 in Seoul. The gold medal was won by 18-year-old Marina Lobatch, who represented the national team of the USSR. The youngest was 14-year-old Mary Fuzesi from Canada. Four athletes at the time of the competition were 21 years old. The average age of the gymnasts was 18.1 years, the average sporting experience was nine years, and the average age of beginning of sports is also nine years.

At the 1992 Olympic Games in Barcelona, the winner was the bronze medalist of the previous Olympics, a representative of the team of the CIS, 20-year-old Alexandra Timoshenko. The average age of finalists was 17.2 years. The average length of service increased to 11.6 years, the age of the beginning of lessons in artistic gymnastics decreased to 6.2 years.

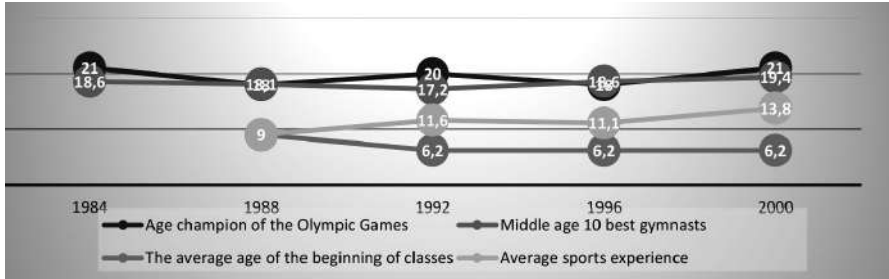
At the Olympics in Atlanta (1996) and Sydney (2000), the age of the beginning of sports continued to decline to 6.2 years, but the athletes' athletic experience increased to 11.1 years in Atlanta, and 13.8 years in Sydney.

An 18-year-old Ukrainian woman, Kateryna Serebrianskaya, who began gymnastics at the age of eight, became an Olympic champion in Atlanta. The gold medal in Sydney was won by 21-year-old Russian representative Yulia Barsukova. Yulia started her gymnastics at the age of eight, but she needed 13 years to reach the peak of Mount Olympus.

The youngest champions of the first period were 18-year-old Marina Lobatch (OG 1988) and Kateryna Serebrianska (OG 1996). The oldest were 21-year-old Lori Fung (OG 1984) and Yulia Barsukova (OG 2000). The average age of champions of the first period was 19.6 years. The average age of the top ten gymnasts in the world was 18.3 years, the average length of classes increased from 9 (OG 1988) to 13.8 years (OI 2000) and averaged 11.4 years. Instead, the average age of the beginning of sports decreased from 9 years (OG 1988) to 6.2 years (OG 2000). Only five gymnasts from 44 participated in competitions more than once (Pic. 1).

Since 2001, significant changes in the rules of competitions have been taking place every four years in artistic gymnastics. This led to an intensification of athletes' training. The youngest gymnast, and at the same time the oldest, was

the absolute champion of the Olympic Games, the 18-year-old Russian woman Yevgeniya Kanayeva (2008, 2012).



Pic. 1: Dynamics of age, age of the beginning of classes and sports experience of gymnasts in the rhythmic gymnastics of participants (1-10 places) of the Olympic Games from 1984 to 2000.

The second period of the development of rhythmic gymnastics as an Olympic sport is characterised not only by the intensification of sports training, but also by the well-preserved gymnasts of high level of athletic skill. Of 27 gymnasts, nine participated in the Olympic Games two times. One must also make mention of the famous Spanish gymnast, Almudena Cid Tostado, who participated in the final competitions of the Games of the Olympics four times (1996, 2000, 2004, 2008), while improving her result.

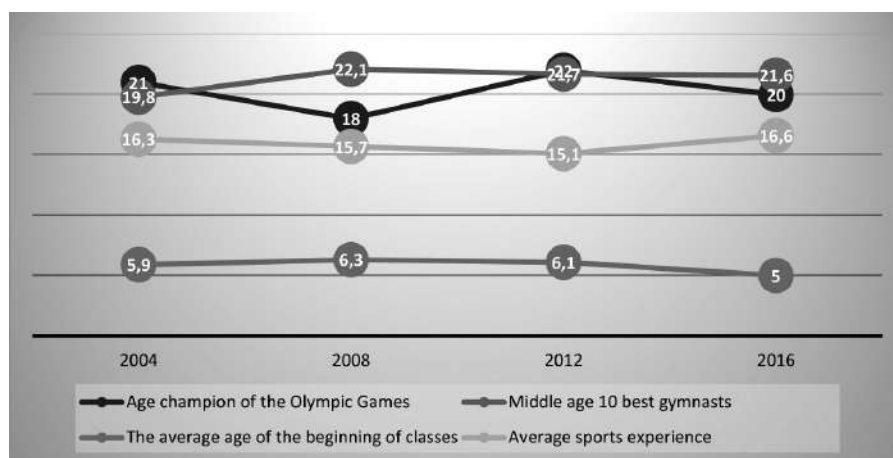
Victory in Athens was celebrated by a 21-year-old Russian woman, a favourite of the previous Olympic Games, Alina Kabaeva. Her sports experience at the time of the competition was 17.5 years. The average age of gymnasts is 19.8 years, the average age of the beginning of rhythmic gymnastics is 5.9 years, the average age of sports has increased to 16.3 years.

In the Games in Beijing and London triumphantly united in history, the double Olympic champion, Yevgeniya Kanayeva. She started gymnastics at the age of six. The average age of sports by the best athletes in the world was 6.3 years (Beijing, 2008) and 6.1 years (London, 2012). The average sports experience is increasing and it is more than 15 years old. It should be noted that 60% of the finalists of the OG in Beijing were finalists of the previous Games of the Olympiad. Another 20% of gymnasts became finalists of the next Olympic Games.

In the Games of 2016 we continue to observe the tendency to decrease the

age of sports and increase the sports experience of gymnasts. The average age of the beginning of classes was five years, and the average sports experience was 16.6 years. The gold medal was won by Margarita Mamun, 20 years old, from Russia.

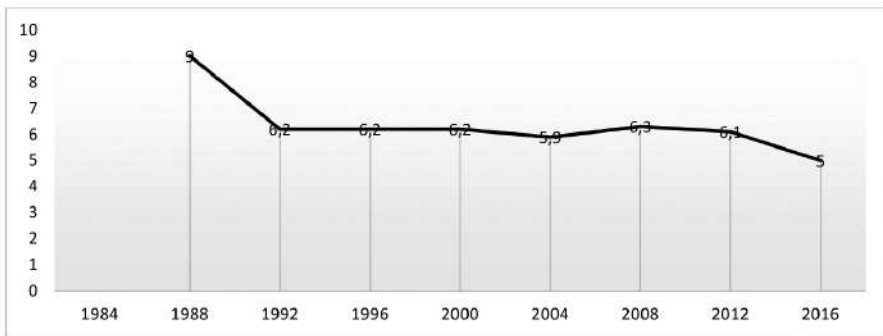
The average age of the champions of the Olympic Games of the 2nd period has increased, but it is 20.3 years. The average sports experience also increased, which is on average 16 years. But at the same time, the average age of the beginning of sports among gymnasts of the world elite (5.8 years) decreased (Pic. 2).



Pic. 2: Dynamics of age, age of the beginning of classes and sports experience of gymnasts in the rhythmic gymnastics of participants (1-10 places) of the Olympic Games from 2004 till 2016.

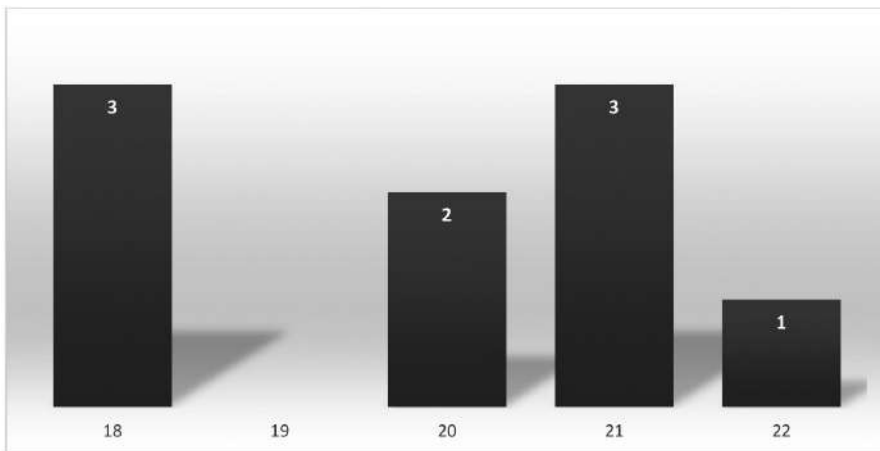
Discussion

The conducted researches show that in rhythmic gymnastics there is a tendency to decrease the age of sports, and increase of sports experience. At the present stage of the development of rhythmic gymnastics, which is associated with changes and complications of the programme of competitions and, accordingly, the technical component, athletes need more time to succeed in the international arena. The dynamics followed by the decline in the age of athletics to 3-4 years and the age of the demonstration of the first successes in the international arena (Pic. 3).



Pic. 3: Dynamics of the age of beginning of classes with artistic gymnastics from 1984 to 2016.

At the same time, the age of the champions of the Olympic Games for the period under study ranges from 18 to 22 years, the optimal age for the achievement of high sports results in rhythmic gymnastics is 19-20 years (Pic. 4).



Pic. 4: The number of gymnasts who became champions of the Olympic Games of different ages.

Average sports experience has changed from 5 to 21 years. In the second period, there is an increase in the number of years of sports experience among the Olympic champions. The optimal one can be considered training for 14-16 years. Thus, we can assume that in order to achieve high sports results, targeted sports training in rhythmic gymnastics should begin at the age of 3-5 years.

Conclusions and perspectives of further research

We can draw the following conclusions:

1. The development of rhythmic gymnastics from the moment it is included in the programme of the Olympic Games can be divided into two stages: 1984-2000 (characterised by greater stability of the programme of competitions); 2001 – present time (the tendency to change the rules of the competition every four years).

2. The age differences of the beginning of classes, the first successes, the winning of the Olympic Games, the experience of the classes in different periods are established:

1984-2000 – the age of beginning of sports was from 9 to 6.2 years, the average age of the top 10 – from 18.3 years, the average length of employment was 9 - 13.8 years.

2001- to the present time – the age of beginning of sports was from 6.3 to 5 years, the average age of the top ten is 21.3 years, the average length of employment is 15.1-16.6 years.

3. The dynamics followed from 1984 to 2016 until the age of the beginning of sports is reduced to 3-4 years and the age of demonstration of the highest achievements is 20 years, the length of employment has changed from 5 years to 21. The average time spent by an athlete of higher qualification for training for career is 15-17 years old.

4. The identified trends allowed us to conclude that there was a need for early specialisation due to the changes in the competition programme, the complication of technical training and the need for the development of technical elements from an early age. Age data of the champions of Olympics Games and the top ten strongest gymnasts confirm this assumption.

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A LITERATURE REVIEW ON MINDFULNESS AND ELITE ATHLETES

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Introduction

Elite athletes rise to the top of their sport through a combination of factors, including an intense commitment to their sport. They spend countless hours, months, and years, training and competing, many with the dream of one day participating in the Olympic Games. These athletes aspire to stand atop the podium, to hear their national anthem played and represent their country, having earned their place among the best in the world in their sport. However, reaching and performing at the Olympics involves considerable stress throughout the athlete's career, and only those who can manage all levels of stress will be successful at the Olympic Games (Fletcher & Sarkar, 2012). Mindfulness has been identified as a valuable tool that is available to athletes to manage their stress throughout their careers in sport and beyond, and certainly while competing, especially at the Olympic Games.

This research aims to incorporate the theoretical conceptualizations of mindfulness of leaders in the field, including Jon Kabat-Zinn and Ellen Langer and how it relates to high-performance athletes. These athletes may use mindfulness to reduce stress and improve personal well-being. Furthermore, Kabat-Zinn and Langer's approaches can be linked to sport specific mindfulness programs such as the Mindfulness-Acceptance-Commitment Performance Enhancement (MAC) and the Mindfulness Sports Enhancement Program (MSEP) to enhance performance in elite athletes.

Defining Mindfulness

Mindfulness has been described by Dr. Jon Kabat-Zinn as “paying attention on purpose, in a particular way, in the present moment, nonjudgmentally” (2013, p. xxvii). The purpose of mindfulness is to allow individuals to experience what is happening at the moment, rather than being consumed with what has happened in the past or what may happen in the future. It is crucial to return to the present moment because of the benefits that it has on an individual’s health and well being. A program that was introduced to improve individuals’ health was the Mindfulness-Based Stress Reduction (MBSR) program, developed by Jon Kabat-Zinn. “Mindfulness-based stress reduction (MBSR) programs are available to help individuals reduce the habitual tendency to automatically and compulsively engage in and react to our thoughts and our surrounding” (Segal et al., 2002). The MBSR program was first used on patients who needed an alternative method of treatment that was outside the scope of the traditional medical system.

Kabat-Zinn started to see improvements in patients who found it difficult to treat their pain and anxiety disorders through the medical system. The structure of the MBSR program involved attending an eight-week group program, who met weekly for three hours, with a six-hour silent retreat. The patients were also expected to practice meditation and yoga at home for roughly 45 minutes a day, six days a week. The program resulted in the patients improving their mental health by transforming their perception of their pain and anxiety (J. Kabat-Zinn, 2013).

Dr. Ellen Langer’s approach of mindfulness involves going outside of the meditation practices of mindfulness. She has discovered that the majority of our time is spent being mindless rather than mindful. The problem with being mindless is that people do not realize that they are not in the present. Therefore, we are missing the opportunity to notice new things, which is apart of being in the moment. Langer defines mindfulness as “a flexible state of mind in which we are actively engaged in the present, noticing new things and sensitive to context” (Langer & Moldoveanu, 2000). Langer explains that “if we commit ourselves to some established form of information and lock ourselves into a specific mode of thinking, it would deprive ourselves of seeking novel ways or alternative modes of thinking” (Langer, 1989). Her approach is about actively restructuring our mindsets through a search for a new perspective of the experience.

Mindfulness and Olympic Athletes

By using Jon Kabat-Zinn and Ellen Langer's approach to mindfulness, Olympic athletes can potentially use mindfulness techniques to manage their stress throughout their careers, especially during their time at the Olympics. Even the most experienced Olympic athlete can experience pressure and stress. Multiple Olympic gold medalist, Natalie Coughlin, has shared a glimpse of her experience of stress at the Olympic Games.

The pressure at the Olympic Games is really overwhelming even if you are experienced. The feeling of walking onto the pool deck, standing behind the blocks knowing the race that you've prepared for the last four years, or the past decade, that everything is going to culminate in that 58 seconds or so. It is quite stressful (as cited in Baltzell, 2016, p. 212).

Often, Olympic athletes experience pressure and stress from the Olympic Games because they have perceived the Games as a once in a lifetime opportunity. The pressure is created from the Olympic athlete feeling they must perform at the Games, and if they do not perform well, they may have wasted decades of training. For example, imagine if a swimmer was competing in multiple races. If that athlete was not able to meet the expectations of winning the 100-meter race, this perceived failure could be carried with the athlete onto the next race. By using mindfulness, Olympic athletes can learn to let go of their expectations and judgments towards the results they have earned and focus on the process of the outcome that they want to achieve by staying in the present. These athletes train for most of their lives to compete for a few short minutes which determines whether they will receive an Olympic medal and hear their national anthem played. It would be ideal if these athletes could enjoy themselves at the Games and perform to the best of their abilities. By using mindfulness, athletes can further prepare for their athletic performance by training their body as well as their mind.

For an elite athlete, they must be skilled enough to navigate the challenges that can affect their performance. Sports performance is defined as "a complex product of cognitive knowledge about the current situation and past events combined with a player's (in sport) ability to produce the skills required" (Thomas, French & Humphries, 1986, p. 259). Performance is maintaining an

optimal mindset and focus in the presence of competing stimuli. For different domains, the competing stimuli vary from different consequences (positive and negative), pressure, and context.

According to Raab (2016), performance is influenced by technical or tactical skills, knowledge, information processing, memory, emotion, and cognition (as cited in Cotterill, 2017, p. 2). There is clear evidence that suggests that performance is affected by the athletes that are aware of their current situation. This includes the present external environment but also includes what is happening internally, such as our thoughts and feelings. As indicated by Raab (2016), emotions and cognition can affect how an athlete will respond in a current situation. For example, a wrestler who is nervous to wrestle their next opponent because they have always lost to them in the past may already set the expectation that they will lose. They may also experience fear, disappointment, or anger before beginning the match. These emotions and thoughts would take the athlete away from experiencing the present moment at the Olympic Games, potentially disrupting their performance:

Performance outcomes are influenced by an athlete's ability to remain non-judgmentally present with his or her internal experiences, while persisting with the task-at-hand despite possible internal discomfort, and without losing present-moment focus on the environmental demands of a given performance (Gross, Gardner, Wolanin, Pess & Marks, 2018, p. 433).

By not being in the present moment, athletes may be missing key environmental information necessary to succeed in performing. According to Gardner & Moore (2006), when athletes focus on the present moment with acceptance, it will facilitate the automatic execution of performance. For an athlete to reach peak performance, it is dependent on the automaticity of executing the required skills needed to perform, with open awareness so they can make goal-directed adjustments (as cited in Noetel, 2017, p. 3).

Mindfulness Programs to Elite Athletes

There are sport specific mindfulness programs that can help athletes return to the present moment with the intent to improve their athletic performance. Through

mindfulness-based intervention programs, such as the Mindfulness-Acceptance and Commitment Performance Enhancement approach (MAC) and Mindfulness Sports Enhancement Program (MSEP), techniques are learned by athletes to manage their stress (Gardner & Moore, 2004). These programs also promote strategies that will aid the athlete to move beyond their past experiences and to overcome the fear of the unknown. Phil Jackson, the legendary basketball coach of the Chicago Bulls and the Los Angeles Lakers, has his athletes practice mindfulness:

To excel, you need to act with a clear mind and be totally focused on what everyone on the floor is doing. This means shutting out the world when what you really need to do is become acutely aware of what's happening right now, this very moment. The secret is not thinking. It means quieting the endless jabbering of thoughts so that your body can do instinctively what it's been trained to do without the mind getting in the way (as cited in Baltzell, 2016, p. 215).

In essence, mindfulness can be a tool to reach optimal performance by training your mind. The 'jabbering' thoughts mentioned by Phil Jackson refers to the negative thoughts that can arise during performance. For example, a negative thought could be "If I don't receive a medal, I will have wasted my time". These negative thoughts attempt to take an athlete's focus away from attention. This then creates the issue that the athlete is unfocused in regards to the present moment. Through sport specific mindfulness programs, athletes can learn to take their thoughts and redirect them to be more attentive in the present moment. Two sport specific mindfulness programs are used to increase athletic performance. These two programs are Mindfulness Acceptance-Commitment Performance Enhancement (MAC) and Mindfulness Sports Enhancement Program (MSEP).

Mindfulness Acceptance-Commitment Performance Enhancement (MAC) is used to modify the relationship with internal experiences (i.e. cognitions, emotions, and physiological sensations), rather than seeking to change their form or frequency (Gardner & Moore, 2012, p. 309). In this approach, mindful attention, nonjudgmental acceptance of internal states, and commitment to achieving valued goals are emphasized (Thompson, Kaufman, De Petrillo, Glass & Arnkoff, 2011, p. 101). It is also emphasized that acceptance of internal

processes is a part of the athletic experience, and that the present moment should be the focus regardless of their internal experience (as cited in Noetel, 2017, p. 2).

The second sport specific mindfulness program discussed in the academic literature is the Mindfulness Sports Enhancement Program (MSEP). The program was first developed to teach athletes how to apply mindfulness skills to the sport. MSEP involved elements of Kabat-Zinn's MBSR program and Segal's Mindfulness-Based Cognitive Therapy (MBCT) program (Thompson et al., 2011, p. 99). MBSR and MBCT are designed to reduce anxiety, depression, and to help individuals to manage their pain.

Conclusion

Mindfulness has been shown to enhance performance, especially in elite athletes. For elite athletes to reach and perform at the Olympics, a combination of factors will influence if they will succeed, including stress. Athletes are required to manage all levels of stress to be successful at the Olympic Games. By examining Jon Kabat-Zinn and Ellen Langer's approach to mindfulness, it has been identified that mindfulness is a valuable tool to manage athletes' stress throughout their careers in sport as well as their personal well-being, which results in improved athletic performance.

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THE MODERN OLYMPIC MOVEMENT AS A PLATFORM FOR CULTURAL INNOVATION

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Introduction

I am looking to examine the role of culture and arts in the history of the modern Olympic Movement in the light of new cultural initiatives that are currently being implemented within its different bodies and in interplay with different external stakeholders and cultural players.

The project aims to combine historical and contemporary perspectives. The main research questions that arise in this regard are (1) what the goals and the according policies of the International Olympic Committee (IOC) as the supreme governing authority of the worldwide Olympic Movement are in regard to culture, (2) if and how they are derived from its history and its superordinate ideology of “Olympism” and finally, (3) how cultural innovation historically has been and currently is being implemented and used in strategies to achieve these goals.

For a deeper understanding of what probably could be described as the outlines of a currently ongoing “cultural re-invention” of the IOC and the Olympic Movement, one has to take into consideration and thoroughly determine the historical links and developments in the “Olympic relationship” between sport and culture.

New cultural aspirations in combination with numerous innovative initiatives being launched in the light of severe challenges and the increasing struggle of the IOC to keep the Olympic Games, their value driven ideology, and, –not the least– itself as the supreme global authority in the world of sport, legitimate and relevant for the future, underline the relevance of scientific examination of the

cultural dimensions of the Olympics. For this paper, however, I will focus on the historical development of culture and arts as part of the Olympic phenomenon and the development of some research questions I will seek to address in my project.

Coubertin and the implementation of arts into Olympism

From early on, to Pierre de Coubertin (1863-1937), the founder of the modern Olympic Movement, it was clear that his concept of “Olympism” as a “universal philosophy of life” was based upon a harmonious, well-balanced, or in his terms “eurythmic”, development of both the body, will and mind and that the link between the Olympic Games, the arts and literature had been part of the very essence of it from its birth (cf. Müller 1994).

In order to pursue this ideal, the facilitation of suitable tools to address these different elements was key. In a famous radio speech on the philosophic foundation of modern Olympism, which has been characterised as the most significant testimony given by the late Coubertin in 1935 (cf. Coubertin 2000, p. 580), he rhetorically asked: *“Can one celebrate the human springtime without inviting the mind to take part?”* (Coubertin 2000, p. 583).

While the active and regular practice of sports functioned as the pivotal element to both cherish the body and for its intrinsic learning processes of morale and healthy attitudes, different tools and measures were needed in terms of the appropriate harmonious development of the mind.

Therefore, Coubertin invited artists, writers, personalities from cultural life and his fellow IOC members to a Consultative Conference in Paris in May 1906. The goal of the event was to study, *“to what extent and in what form the arts and literature could be called upon to participate in the modern Olympic Games and, in general, to be associated with the practice of sports in order to benefit from them and enoble them”*, as Coubertin expressed in the invitation letter to the artists (cf. Coubertin 2000 p. 608).

Already two years earlier, Coubertin had revealed his agenda in a newspaper article in *Le Figaro* from June 1904: *“The time has come to take the next step, and restore the Olympiad to its original beauty. At the time of the splendor of Olympia, literature and the arts, harmoniously linked with athletics, provided*

the grandeur of the Olympic Games. The same must hold true in the future" (Cf. Coubertin 2000, p. 605).

In order to properly assess Coubertin's claims, his background as a French eclectic and the influence of aesthetic theory and artistic movements of his time on the development of his ideas must be taken into thorough consideration. Among others, who have contributed to the examination of the aesthetical understanding of Coubertin (cf. MacAloon 2008; Brown 1997; Masterson 2016), Krüger (1996) has studied the influence of John Ruskin, Malter (1987) and Müller & Messing (2016) have analysed Coubertin's concept of eurythmy.

However, Coubertin did certainly not doubt neither the importance, nor the success of this proposal for the modern Games when he claimed that "*The 26 May 1906 will assume an outstanding place among the important dates of history; it will be ranked immediately after 23 June 1894*", by which he related the importance of the adoption of the art competitions directly to the renovation of the Olympic Games in modern times date itself.

Olympic Art Competitions

Despite a significant lack of understanding even among many of the members of the International Olympic Committee, most of whom he had hand-picked himself to administrate his evolving movement, Coubertin enforced the introduction of arts competitions into the Olympic programme on the basis of the recommendations of the 1906 Consultative Conference.

Between 1912 and 1948, Olympic medals were awarded in the disciplines of Literature, Music Composition, Sculpturing, Architecture and Painting, as an integrative part of the Games' competitive programme. Coubertin underlined his merge of the spheres of sport and arts even further by eagerly referring to this section as the "Pentathlon of the Muses".

Their premiere at the Stockholm Games in 1912, however, was preceeded by a strong dispute between the Swedish organising committee and Coubertin, who during its course even threatened to withdraw the Games from Stockholm if their inclusion was rejected, but finally compromised on organising and conducting the arts section himself (cf. Molzberger 2012, pp. 115-126).

In the following years, the arts competitions evolved both in terms of the number and the quality of entries. Paris 1924 and Amsterdam 1928 saw

contributions from comparably renowned contemporary artists, due to strong efforts undertaken by their organisers to approach relevant art communities (cf. Stanton 2000). In this regard, it will be relevant for my project to examine to what degree the Olympic Movement during different periods was able to get into dialogue with relevant art communities.

As is the case for many other aspects of the organisation of the Olympic Games, the 1936 Summer Games in Berlin take an ambivalent role also in regard to the implementation of the arts. Although the strong efforts the Nazi regime had put into the excellent organisation of the Games in order to showcase the alleged superiority of the Third Reich had given the general secretary of the Berlin Organising Committee and glowing Olympic enthusiast Carl Diem the freedom and a unique platform to bring many of Coubertin's aspirations to fruition, the abused concept of the "Gesamtkunstwerk" of the Berlin Games remains a fascistic-biased perversion of the Olympic idea. Eichberg et al. (1977) and Delbrouck (2004), among others, have examined parallels between the holistic ideas of Coubertin, Richard Wagner and the aesthetic artistic approach of the Third Reich in their desire for mass spectacles.

Following the death of Coubertin in 1937 and the halt to the celebration of the Olympic Games in 1940 and 1944 due to World War II, the work with cultural aspects did receive substantially less attention from the side of the IOC. Despite of the art competitions of the first post-war edition of the Games in London 1948 being a success, their further continuation became subject for lengthy discussions within the IOC. Contradictory decisions were made, which finally left the organisers of the Helsinki Games in 1952 no time to organise arts competitions, even though the IOC had changed its mind and wanted them. An art exhibition was organised instead, creating a precedence case. In the following years, the arts competitions were finally removed from the Olympic competition programme at the 49th IOC Session in Athens 1954, but not without being defended by a couple of proponents of art competitions within the IOC (cf. Stanton 2000).

While practical concerns and the obviously more challenging and controversial evaluation of the quality of arts, as compared to the measurability in athletics, had been put forward against the art competitions from their very beginning in Stockholm, their final abolishment was primarily owed to another issue: The amateur problem and Avery Brundage's "worship of Olympic amateurism" (Wassong 2006), in the sense that artists, who usually made of a living of their

arts and could monetize on their artworks due to prestige won by Olympic recognition, could not be considered as amateurs.

Brundage, who principally was very committed to the place of culture and arts in the concept of Olympism, even had earned a honourable mention in the Literature competition of Los Angeles 1932 himself. Somewhat ironically, his submitted text was about the importance of the amateur ideal (cf. Wassong 2006).

Later attempts to re-introduce the Olympic art competitions failed and new ways had to be found to link the arts to the Olympic Games in the sense of Olympism.

Art exhibitions, Olympic Art festivals and Cultural Olympiads

From 1952 and onwards, art exhibitions and cultural programmes, gradually extending to incorporate the performing arts, accompanied the Olympic Games beside the sporting events instead of in the form of competitions. From Barcelona '92 and on, the cultural programmes of the Summer Games have been organised in the shape of a "Cultural Olympiad", stretching over the 4-year period in the run up towards the Games. This shift from Arts Festivals to Cultural Olympiads marks another important cultural innovation in the history of the Games. Ownership and responsibility for all of these cultural programmes, however, had been totally left to the respective Organising Committees (OCOGs), which therefore have to be regarded as the driving forces behind the massive evolution of the cultural programmes. According to Garcia (2012) there was no systematic strategy for the transfer of knowledge implemented between the OCOGs and the IOC until the London Games in 2012. This has resulted in a largely unsystematic and fragmented approach certainly not in accordance with Coubertin's holistic ideas of a well-balanced development of body, will and mind for the individual to experience in the Games platform.

The intended formative, balancing and complementary educational aspect of the linkage of sport and arts in the concept of Olympism, got lost. Instead, cultural aspects have arguably been reduced to form a decorative framework of the Games, rather than being a pivotal part of the Olympic system (cf. Garcia 2012).

Seen in retrospective, Coubertin's somewhat empurpled prognosis on the

standing of the 1906 Paris Conference in Olympic history from above did not hold true and the actual impact of his so much desired linkage of arts and sports has been questioned by researchers. As Brown (2001) puts it: “[...] *the history of the Olympic arts competitions seems to be, for the most part, the history of an idea rather than the history of a phenomenon*”. Further, Brown diagnoses an “*ambivalent and disfunctional relationship between sport and art*” and concludes that “[...] *the desire to ally art and sport at the Olympic Games continues to beg for a valid historical and cultural context*” (Brown 2001).

Yet still, the very first of the Fundamental Principles of Olympism, as enshrined in the Olympic Charter, even today states, that “*Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example, social responsibility and respect for universal fundamental ethical principles*” (IOC 2018).

Agenda 2020: Cultural “re-invention” of the IOC?

More recently and in the light of severe issues such as a substantial and persistent decrease in the number of potential host cities willing to bid for hosting the Games, the recurring problem of doping and other challenges potentially resulting in damage to the public reputation of both the IOC, the Olympic Games, and consequently of the Olympic Movement in total, the IOC seems to be putting considerably more emphasis on its cultural assets and aspirations again.

Namely recommendation 26 of the Olympic Agenda 2020 (IOC 2014), as well as several paragraphs of the “IOC New Norm”-reform of the bidding process (IOC 2018) are aiming to increase cultural activity and the reinforcement of cross-linkage of the cultural and educational programmes.

As recommendation 26 of the Agenda 2020 aims to “*further blend sport and culture*”, the IOC has been and is currently working on a number of specific initiatives to substantiate the given recommendations at a superordinate level, which marks an important change in regard to the cultural policies of the IOC. Garcia (2012) had connoted the gap between cultural aspirations and realities of the Olympic Movement to a lack of a clear and coherent cultural policy

and a poor structural position of culture. Now, it appears that the seek for a more positive image and new audiences beside the classic Olympic sports fan is having an impact on the position of Olympic culture.

Accordingly, the most recent past has seen a couple of cultural initiatives being launched under the direct patronage or guidance of the IOC, as for example major arts installations which have been commissioned under the patronage of the IOC in Rio 2016, PyeongChang 2018 and the Youth Olympic Games in Buenos Aires 2018. Internationally well established and influential artists had been tasked to create arts as a tool to communicate universal Olympic values directly to the public in a new way. Another example is the re-introduction of the Official Olympic film as a piece of art done by avant-garde film directors rather than a documentary of the sport events and results.

Further innovations are the recent establishment of an Olympic Artists Council within the framework World Olympians Association (WOA) and the concurrent implementation of an “NOC Culture and Education Champion Network” with the ambition to create a new network of well-informed facilitators equipped with the task to link the respective NOCs closer to cultural life and art communities in their countries in order to implement and diffuse cultural initiatives and identify possible synergies and collaborations in their activities.

Another new cultural initiative is the establishment of the “Olympic House” as a hotspot during Games time to showcase the highlights of four years of Olympic cultural activities and to gather cultural stakeholders of the Olympic Movement in the host city, right where the action takes place. *“The Olympic House is to be delivered as part of a close partnership between the IOC and the OCOG to benefit from existing expertise on Olympic culture”* (IOC 2018). Here, all of a sudden, the systematic transfer of knowledge, which, according to Garcia (2012), had been non-existent until London 2012, is institutionalized in a new way, through another cultural innovation.

Alongside, UNESCO has been approached by the IOC in regard to the inclusion of Olympic patrimony into the “Memory of the World” programme and Olympism to become part of the “Intangible Cultural Heritage of Humanity”. These initiatives could be described in terms of a differentiation strategy by underlining the uniqueness of the Olympic Movement as compared to any other institution in world sports. The implementation of new strategical partnerships with other transnational organisations in regard to culture is another aspect to examine within my project.

Conclusion

During the course of this paper, a short overview has been given on the history of the linkage of sport and arts in the Olympic platform. As shown, the cultural programmes for long have scraped a living on the sideline since the abolishment of the Olympic art competitions, despite the central anchoring of culture in the concept of Olympism.

From the recent and concurrent implementation of numerous innovative cultural initiatives, it appears that the IOC is strengthening its efforts to take control over patronage, responsibility and ownership for the potential of its cultural assets. I have argued that these efforts must be seen in the light of concurring damage to the public reputation of the Olympic Games and the struggle of the IOC to keep the Games as its major event, as an educational tool in the sense of Olympism, but also the organisation IOC itself, relevant and legitimate for the future.

The new ambitions and innovations in the field of Olympic culture underline the relevance of a scientific examination of the historical context of the cultural aspirations, their translation into initiatives and subsequent implementation within the cultural ecosystem of the Olympic Movement.

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OLYMPIC MOVEMENT AND CHILD PROTECTION IN SPORT: AN EVALUATION IN THE FRAMEWORK OF THE FUNDAMENTAL PRINCIPLES OF OLYMPISM

Özgün PARASIZ (TUR)

It may be argued that, whether or not societies will have a good future depends on their individuals to have a happy and healthy childhood and their physical, spiritual, moral and intellectual development. The sport phenomenon, which has existed in human life since ancient times and gained its modern meaning after the industrial revolution (Guttman, 1978), has become the most important tool in raising healthy and balanced children in modern societies (Holt, Bethan, Kingsley, Tink & Scherer, 2012; Eime, Young, Harvey, Charity & Payne, 2013).

Therefore, societies that are able to make nowadays their children to attend sports activities in a safe environment will take an important step in achieving a better structure in the future. To make the world of the future better in the name of the world public, it is very important for today's children to be encouraged to do sports. In addition, as stated in Article 31 of the United Nations Convention on the Rights of the Child, the UNESCO's International Condition of Physical Education and Sport published in 1978, and Article 4, 6 of the Fundamental Principles of Olympism published by the International Olympic Committee (IOC); it is the right of every child to do sports and play in safe and suitable environments, which is the responsibility of party organisations. Because of the increasing importance of sports in modern human life, as well as legal obligations, ensuring that children can do sports in a safe and suitable environment has become one of the biggest responsibilities of all organisations that manage sports (Malkin, Johnston & Brackenridge, 2000, Kerr & Sterling, 2008; UNICEF, 2010 Brackenridge, Tess K. & Daniel, 2012).

National sports federations (NSF) are the most important organisation of the sports branches they represent in their countries. They are the only responsible organisation for all kinds of functions and activities of their sports branches. Although NSFs are autonomously structured organisations, they have to carry out all their activities in cooperation with the International Olympic Committee and with the approval of the IOC. The IOC is responsible for ensuring that the regulations, practices, and activities of the International Sports Federations (IFs) and NSFs are carried out in accordance with the common mission of the Olympic Charter. All sports, especially Olympic sports, are monitored and guided by the IOC in line with the Olympic Charter (Chappelet, 2008; MacIntosh & Bravo, 2012).

In today's sport management system, the IOC is the most important rule-maker and controlling element. The IOC's sanction power over NSFs and IFs also makes the Committee responsible for the entire positive and the negative impacts of all activities of them in all countries, particularly all activities of the Olympic sports federations. This responsibility makes the IOC the most important and responsible organisation for the protection of children engaged in sports and the ability of all children to attend to sports on equal terms. Hence, this situation gives also, directly and indirectly, a responsibility to IOC in all cases of child abuse in sports and all kinds of maltreatment suffered by the children in sports. "Child Protection in Sports" is also very important for the Olympic Movement. As if only the children do sports, the athletes of the future can grow and only if we can have successful athletes in the future, will the Olympic Movement have a future.

Actually, the IOC's responsibility for "Child Protection in Sports" is based on the Olympic Charter, which is the constitution of Olympism and which forms the basis of the Olympic Movement. It is because the basic values emphasized and featured by the Olympic Charter and highlighted in the Basic Principles of Olympism also refer to the principles of Child Protection in Sports. This we can see particularly in the following statements in Articles 4 and 6 of Basic Principles of Olympism.

4. The practice of sport is a human right. Every individual must have the possibility of practicing sport, without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play.

6. *The enjoyment of the rights and freedoms set forth in this Olympic Charter shall be secured without discrimination of any kind, such as race, color, sex, sexual orientation, language, religion, political or other opinion, national or social origin, property, birth or other status.*

However, when the literature on child protection in sports is examined, it can be seen that; the IOC's "child protection in sports responsibility" due to both its nature and the basic principles of the Olympic Charter and its efforts made in this regard have not been sufficiently evaluated. From this point of view, the aim of this study is to examine the policies and practices of the International Olympic Committee on "child protection in sports" and analysing in the framework of its responsibility arising from both the Olympic Charter and its position in the world's sports management.

In this study, document analysis method which is one of the qualitative research methods is used. The data were analysed using the thematic compilation design, one of the descriptive analysis methods.

The concept of "Child Protection in Sport" is defined as *"Protecting the child from all aspects of physical, social, emotional, economic, cultural and ethnicity in all organizations that manage and implement sports activities which children participate in, training of all elements involved in sports organizations on the subject, preventing the child abuse incidents before they occur, and providing the necessary arrangements in practice and on legal grounds in order to be able to respond quickly and appropriately to notifications"* (Malkin et al., 2000; Kerr & Sterling, 2008; Brackenridge, Tess K. & Daniel, 2012). A healthy "child protection in sports" system which is well designed to safe child athletes can contribute to the prevention of harassment and abuse to children from inside and outside sports.

Child abuse is the whole of actions and inactions, directed at the child by an adult such as a mother, father, trainer, teacher or caregiver, characterised by social rules and professional persons as improper or damaging, which prevent or limit the development of the child.

Four types of maltreatment are defined by the World Health Organization (WHO, 2006): physical abuse, sexual abuse, emotional abuse, and neglect.

1. Physical abuse of a child is defined as the intentional use of physical force against a child that results in –or has a high likelihood of resulting in– harm

for the child's health, survival, development or dignity. This includes hitting, beating, kicking, shaking, biting, strangling, scalding, burning, poisoning and suffocating.

2. Sexual abuse: Sexual abuse is defined as the involvement of a child in sexual activity that he or she does not fully comprehend, is unable to give informed consent to, or for which the child is not developmentally prepared, or else that violates the laws or social taboos of society.

3. Emotional abuse: Emotional and psychological abuse involves both isolated incidents, as well as a pattern of failure over time on the part of a parent or caregiver to provide a developmentally appropriate and supportive environment. Acts in this category may have a high probability of damaging the child's physical or mental health, or its physical, mental, spiritual, moral or social development.

4. Neglect: Neglect includes both isolated incidents, as well as a pattern of failure over time on the part of a parent or other family member to provide for the development and well-being of the child –where the parent is in a position to do so– in one or more of the following areas: health; education; emotional development; nutrition; shelter and safe living conditions.

It is well known that sport offers significant potential for personal and social benefits; unfortunately, it is one of the most common areas of child abuse. Because of the nature of the sport, it has great risks against abuse. In the uncontrolled environment of sport, there rises an opportunity to contact the children and this causes children to be exposed to all kinds of abuse (Domnhall, 1996, Mountjoy, Brackenridge, Arrington, Blauwet, Carska-Sheppard et al., 2017).

There is always a power difference in an athlete's relationships with members of their entourage (coaches, scientific and medical staff, administrators, etc.). This power difference, if misused, can lead to harassment and abuse and, in particular, to exploitative sexual relationships with child athletes. No sport is immune to these problems which occur at every performance level in all countries. Everyone in sport shares the responsibility to identify and prevent child abuse and to develop a culture of dignity, respect and safety in sport. Sport organisations, in particular, are gatekeepers to safety and should demonstrate strong leadership in identifying and eradicating these practices. Therefore, the protection of children who exercise sports and the responsibility of their rights belong to the coaches, managers and all organisations that manage the sport (Brackenridge, Tess K. & Daniel, 2012; Parasız, Şahin & Çelik, 2015).

Abuse in the sports field can occur in many different ways (UNICEF, 2010), some of them are;

- Psychological degradation or humiliation based on gender, body shape or performance
- Undue pressure on young athletes to achieve high performance
- Sex required as a prerequisite for team selection or privileges
- Physically injurious or sexually degrading initiation (hazing) rituals
- Nutrition and weight loss regimes that lead to eating disorders such as anorexia or other health problems
- Beatings and other forms of physical punishment as a spur to improved performance
- Injury through forced risk-taking in extreme environments
- Doping or the use of performance-enhancing substances
- Peer pressure to use alcohol or addictive substances
- Requiring young athletes to play when injured
- Use of physical exercise as a punishment
- Denial of sufficient rest and care

It has been determined that in parallel with the developments in the world, the IOC has been increasingly focusing on the athlete abuse and athlete protection from the beginning of the 2000s. Especially with the toolkit “Safeguarding athletes from harassment and abuse in sport – IOC Toolkit for IFs and NOCs”, it has taken a significant step forward to pioneer in the establishment of protection policies for athletes and children engaged in sports to national and international sports organisations and to create a source of information for them. When this toolkit is examined, it is seen that a detailed road map has been created for the sports organisations that want to create an athlete protection system and the protection of athlete and abuse in sports have been handled in all aspects. With this safeguarding toolkit, which is intended to guide all National Olympic Committees and International Federations in their safeguarding policies, the IOC proposes and encourages the establishment of the relevant child protection policies by the member states, but does not suggest that the child protection system in sport is an obligation for member federations.

By pioneering the dissemination of scientific articles on the subject matter “*International Olympic Committee consensus statement: harassment and abuse (non-accidental violence) in sport*”, “*International Olympic Committee consensus statement on the health and fitness of young people through physi-*

cal activity and sport”, “*International Olympic Committee consensus statement on youth athletic development*”, “*IOC consensus statement: “training the elite child athlete”*”, the IOC determined the basic ethical codes and contributed to the relevant scientific literature.

The IOC shares detailed written and visual information on the athlete protection subject under the title of “Harassment and Abuse in Sport” via its official website, and provides a variety of online education for coaches, directors, athletes, and families.

The International Fair Play Committee, which is recognised by the International Olympic Committee drew attention to child protection in sports practices with the statements included in the Code of Sports Ethics; “*The health, safety, and well-being of children and young athletes are the number one priority. Children must not be treated as young adults and all those concerned must be fully aware of the physical and psychological changes that accompany their development and how these influence sporting performance.*” “*They should also show the same concern for those who are less gifted and promote and reward not just success in competition but also personal progress and the acquisition of life skills.*” And “*Sports associations and other bodies linked to sport, particularly sports federations and governing bodies, physical education associations, training bodies and institutes and the medical, pharmaceutical and media professions, are invited to co-operate with government and other authorities, for example in stamping out corruption.*” The International Fair Play Committee” (CIFP) is the only organisation that looks at the subject from the perspective of children in the documents examined within the scope of the study.

However, when all other safeguarding policies and practices of the IOC are analysed, it is seen that although they include principles and practices related to children, the IOC has not approached the issue in terms of “children” and it places its safeguarding policies as protecting “all athletes” framework and keeping them out of the abuse.

However, different groups of people have different needs, wishes, and different characteristics. For this reason, coaches who work with different groups of people need different characteristics, different skills and different education. Children, on the other hand, are a completely special group, because they have a completely different thought and physical structure from adults. All children can be easily hurt and have big damages from minor things. This unique

athlete population has distinct social, emotional and physical needs which vary depending on the athlete's particular stage of maturation. The elite child athlete requires appropriate training, coaching and competition that ensure a safe and healthy athletic career and promote future well-being (Brackenridge, Tess K. & Daniel, 2012). Therefore, all organisations where children attend to sports should be carefully designed in accordance with the principles of "child protection in sport" and all personnel in contact with children engaged in sports should receive subject-specific training.

Although it is seen that many countries, especially the United Kingdom, have carried out child protection in sports systems and policies in sports designed especially for children and integrated them into their general sports systems (Boocock, 2002; Parasız, Şahin & Çelik, 2015), considering the number of countries that are under the responsibility of the IOC and its related countries, the proportion of countries implementing child protection in sports policies is very low.

The IOC is at the top of the pyramid structure, which is a characteristic feature of world sports organisation, and all policies and practices determined by the IOC actually oblige the federation and clubs of all countries. Therefore, it is seen as a major shortcoming that the IOC does not offer the "Child Protection in Sports" as an obligation for the sports federations it recognises.

Conclusion

It can be said that the International Olympic Committee has pioneered the studies that will make significant contributions to scientific literature in the field of protection of athletes. In addition, with the toolkit "Safeguarding athletes from harassment and abuse in sport – IOC Toolkit for IFs and NOCs", the IOC has prepared an important road map that can guide sports organisations and countries which want to build their sports protection systems similar to the developed examples of the world. Furthermore, it is seen that the Committee makes important educative and public efforts to promote the safety of athletes through its official website and various boards.

However, it is seen as an important deficiency that the IOC does not approach the issues of abuse in sports and protection of athlete in a "child-specific" way and does not present child protection in sports systems as an obligation for sports organisations in which it is related.

Especially considering the significant sanction power of the IOC in world sports, addressing the issues of protection and abuse in sports in a child-specific way and offering the child protection in sports policies as an obligation to federations it recognises can provide in much greater rate protection of children engaged in sports.

As a result, it can be said that the IOC should engage in more powerful and more target-oriented activities in order to ensure that child protection in sports are widespread in the world's sports and that children who are engaged in sports are more protected from all kinds of abuse.

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INTERNATIONAL COMPETITION OF EUROPEAN PROFESSIONAL FOOTBALL LEAGUES – A LEGAL CHALLENGE OF STRICTLY NATIONAL STRUCTURES

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1. Concentration and the National League Principle

Conventional competition research in the context of team sport leagues is usually set at a national level, where clubs are seen as the central competitors and therefore the subject of research. In contrast, an international perspective can be distinguished. From this point of view, sports leagues bundle the offer of several clubs. Accordingly to that, leagues can therefore be identified as the central international actors, who compete against each other on transnational labor and sales markets (Neale, 1964).

If the development of this international league competition is critically reflected in the case of European football, then a profound change can be observed. The market power is concentrated only on a few large league markets. This seems to be different to the constellation in previous years. Until mid-1990s, clubs from smaller leagues such as Ajax Amsterdam (1971, 1972, 1973, 1995), PSV Eindhoven (1998), Red Star Belgrade (1991), Steaua Bucharest (1986), Celtic Glasgow (1967), Benfica Lisbon (1961, 1962) or Feyenoord Rotterdam (1970) won the title as the best club in Europe. However, times have changed. Since the 1995 triumph of Ajax Amsterdam, clubs from the so-called BIG 5 leagues, the most prestigious and wealthy football leagues in England, Germany, Spain, Italy and France, appear to have exclusively won the European Champions League. This development may suggest serious competition and concentration processes, despite the single exception of the Portuguese club FC Porto's victory in 2004.

Therefore, it is no surprise that some scientific publications already dis-

cuss sporting and financial concentration processes in the European football league competition (Battis et al., 2010; Dejonghe & van Opstal, 2010; Haan et al., 2012; Kesenne, 2016; Kurscheidt et al., 2011, p. 117; Pijetlovic, 2015; Schokkaert & Swinnen, 2014; Szymanski, 2007, p. 202; Vrooman, 2007). The concentration problem finds increasing approval, mostly with reference to the conditions in the UEFA Champion League, also in popular media. However, there has been no closer examination of the international competitive balance between leagues and a possible change in the course of time. In particular, the discussion about an increasing concentration of league competition lacks empirically reliable figures. A valid falsification or confirmation of the proposed concentration hypothesis is therefore not possible. Likewise, to date, research about international football league competition misses a profound analysis of influencing factors. The existing scientific discourse on international league competition and influencing factors is primarily determined by singular regulatory measures such as the Bosman ruling (Haan et al., 2012; Kesenne, 2007; Vrooman, 2007). The previous analysis deficit is all the more surprising since, from an economic and legal point of view, there are highly interesting specifics that justify a deeper scientific analysis of the international league competition. For example, this includes the question if and to what extent a concentrated international league competition may negatively affect the demand for tickets, TV-rights or sponsorships relating to the uncertainty of outcome concept (Downward & Dawson, 2000, p. 130).

In addition, like other industries, the international football business and league competition has to be seen under international competition law. Particularly critical in this context may seem the limited access to international event markets. While other entertainment services industries can take advantage of the benefits of the European single market this option is very limited for European football clubs and leagues. The professional football clubs in Europe, though operating as regular businesses with commercial interests, are strictly bound to the national league of the corresponding national state. European football leagues are strictly organised along national borders. For example, a German Bundesliga club will not be able to participate in the English Premier League, as it is not possible for the German League Association to include clubs from England for their own league production. This can be referred to as National League Principle. As will be shown, this National League Principle is the main structural reason for a substantial inequality problem in the European league competition.

Given the peculiar national competitive structure, it seems almost paradoxical that serious discussions of competition policy have not yet been raised in the context of European football league competition. From the sketched problem statement arise the following specific research questions:

- Is there empirical evidence for a critically high concentration in the market for European football leagues from the point of view of competition policy?
- Does the European football league competition and the National League Principle comply with EU competition law or are there valid reasons for a political regulation?
- Which regulatory instruments are suitable against the background of the identified competitive structure for European football leagues?

2. Theoretical framework – Economic and legal anomalies of the European football league competition

Following the research questions, the paper investigates the market-theoretical and legal framework of the international football league competition in Europe.

In the legal context, it is well known that professional football is on the one hand subject to serious competition law like any other industry (European Commission, 2007b, S. 25). Thus, close monitoring takes place for instance in the joint selling of commercial rights (European Commission, 2003, 2005, 2006; Monopolkommission, 2016, S. 82 ff.). On the other hand, professional team sport is subject to many exemptions and public tolerance regarding cartel right and competition policy. This tolerance is mainly backed up by the specific nature of sport, a legal concept established by the Court of Justice of the European Union (European Commission, 2011). The concept recognises specific sport characteristics, like for instance the sport association's freedom of internal organisation and the corresponding monopolistic pyramid structure. These characteristics are automatically taken into account when assessing whether sporting rules or the organisation of sport comply with EU competition law and open up the possibility of a factual justification (Heermann, 2009). In regard to competition law, the Commission recognises four essential specific characteristics of the sports sector (European Commission, 2007a, S. 35; Stein & Kienapfel, 2007, p. 6):

1. Interdependence between competing adversaries
2. Need to ensure a certain degree of equality in sport competitions

3. Organisational level of sport in Europe is characterised by a monopolistic pyramid structure

4. Preservation of social, cultural and educational function

However, there is no automatic exemption from the competition rules for sport organizations and their activities as soon as economic activities were pursued (European Commission, 2007b). Regarding economic activities of professional sport leagues, three different market spheres can be identified from a legal point of view (Egger & Stix-Hackl, 2002; Hannamann, 2001; Kruse & Krüger, 1991; Parlasca, 1993). These three spheres are event, sales and procurement markets (see Figure 1 below).

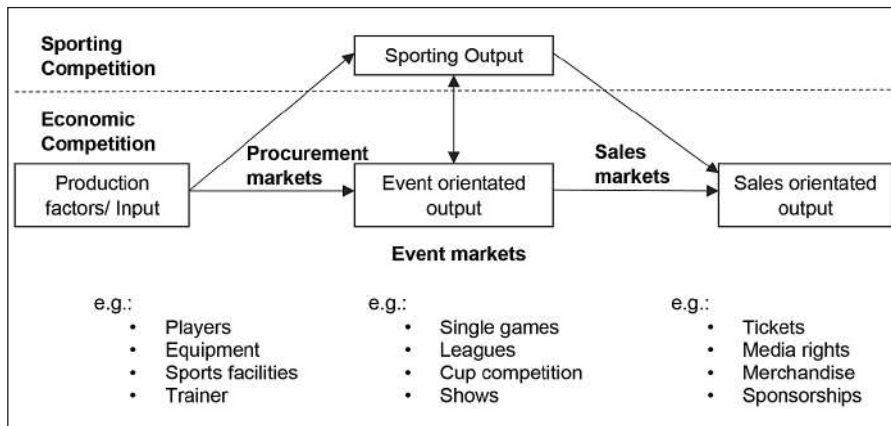


Figure 1: Overview of typified market spheres and goods in league and team sports.

Source: Own presentation in line with Hannamann (2001, p. 237).

Different from widely opened purchase and sales markets, the football league event markets remain separated on national lines. That is to say the National League Principle only applies to event markets. The sport specific peculiarity of the National League Principle is based on the relevant pyramidal structure provisions of sport associations and the imposition of the so called “one-place” or “one-association” principle (Vieweg, 2006). In the case of the European football, the “one-place” principle and its leverage on the league event markets is enforced through the articles 49 and 51 of the UEFA statutes. To date, these statutes have not been challenged legally irrespective of obvious legal concerns. This legal disregard seems quite surprising as the league production in Europe is heavily limited by these national limits. European league organisers can only

use national clubs and their locations in league production. Central management action options, such as the internationalization of production chains, which has been standard in other service industries, are not available to European football leagues. Essential determinants of the demand and quality of a football league thus stand in an immovable dependence on the size and economic power of an association territory to which a league is assigned (Budzinski & Feddersen, 2016, p. 47; Rottenberg, 1956, p. 246; Sandy et al., 2004, p. 172). Thus, the power relations on the transfer and sales markets are mostly fixed and relate to the market potential of the event markets, and therefore of the underlying national state economies. Thereby, the market sizes of the league territories determine to a large extent the marketing capacity of European football leagues and thus the league competition. Consequently, leagues of large national associations and correspondingly large event markets have a lasting economic competitive advantage over smaller leagues. Due to smaller regional demand markets, leagues from small-sized countries suffer severe competitive structural disadvantages. The relationship between predetermined market sizes and the overall marketing result can be shown by a simple regression model as can be seen in the following figure:

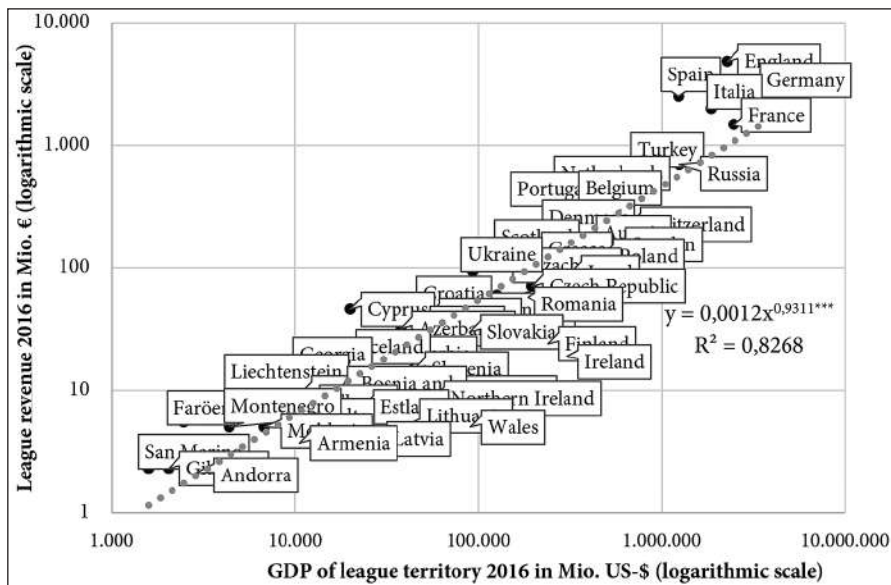


Figure 2: Relationship between league revenue and national market size.

Source: Own presentation based on data UEFA (2018) & United Nations (2017).

It is indisputable that the National League Principle is primarily responsible for the high concentration level in the league competition. Thus, it could be suspected of being a restriction of competition under EU law as it limits the commercial freedom for the producers of European league football, the clubs and leagues organisations¹. Therefore and for the first time, this national foreclosure shall be the subject of a legal assessment within the framework of the following paragraphs.

3. Legal and economic evaluation of league competition and National League Principle

To answer the research questions, a competition analysis and first legal analysis must be conducted. A methodological approach of the legal analysis may rely on the three-step legal evaluation, devised by the European Commission in the wake of the much-quoted Meca-Medina-judgement (European Commission, 2007a, p. 65).

*Table 1: Methodology for the antitrust review of sporting regulations.
Source: Own presentation in line with European Commission (2007a).*

STEP 1: Rule infringes antitrust law, if (1a) the rule-setting sports association is either an undertaking or an association of undertakings (1b) the rule in question either restricts competition (Art. 101 (1) TFEU) or constitutes an abuse of a dominant position (Art. 102 TFEU)) (1c) that trade between the Member States is affected
STEP 2: A sporting rule falls outside the prohibition of Art. 101 or 102 TFEU, if (2a) the rule pursues a legitimate objective (2b) its restrictive effects are inherent in the pursuit of that objective (2c) its proportionate to it

1. The economic weight of the geographical market size in European club football has noticeably increased since the 1990s (Antonioni & Cubbin, 2000, p. 169; Hoehn & Szymanski, 1999, p. 208; Késenne, 2007, p. 671; Turner, 2007, p. 339). The growing importance of media rights marketing has disproportionately increased the already existing differences in the marketing results between large and small football leagues (Kurscheidt et al., 2011, p. 117).

STEP 3:

Does the rule fulfil the exemption conditions of Article 101 (3) TFEU?

- (3a) Contribution to improvement of the production or distribution of goods or to the promotion of technical or economic progress.
- (3b) Allowing consumers a fair share of the resulting benefit.
- (3c) Undertakings concerned are not subject to restrictions which are not indispensable to the attainment of these objectives.
- (3d) No possibility of eliminating competition in respect of a substantial part of the products in question.

In order to realistically evaluate whether the National League Principle infringes European competition law, as set out in Article 101 or 102 TFEU (Treaty on the Functioning of the European Union), this procedure must be applied.

Furthermore, a competition policy regulatory intervention is usually closely associated with a high concentration level or a concentration process, although a high concentration in isolation does not constitute a competition law fact (European Commission, 2011b, p. 9 ff.). In the case of possible restrictions of competition in accordance with Art. 101 TFEU, concentration measurement has the role of a prior check (Hahn, 2003, p. 197). Competitive assessments of the actual and potential effects of the National League Principle must therefore take into account both, the concentration structure and the market share of the restrictive parties. Correspondingly, a legal assessment must be complemented by an economic analysis of the market power distribution using concentration measures (e.g. Herfindahl-Hirshman indices and concentration ratios).

4. Infringement of community law

The detailed legal examination steps cannot be explicitly addressed here. Nevertheless, as a first result of a competition analysis can be concluded that competition in the event markets for European football leagues is disproportionately limited by the national market foreclosure of the National League Principle. In fact, a territorial cartelization and a violation of Article 101 TFEU can be diagnosed. This finding is based on the simple realisation, that the ECJ has already explicitly prohibited national foreclosure on both the central procurement markets and the central sales markets of European club football. This prohibition relies on previous statements of EU legislation, chiefly the Murphy

judgement in joint cases C-403/08 and C-429/08 in 2011 and the so called Bosman judgement in 1995 (European Court of Justice, 1995, 2011). As a matter of fact, European jurisprudence hereby showed decisive action to provide open purchase markets and open sales markets in line with provisions of internal European market and contrary to arguments referring to the specificity of sport. Furthermore, the assessment of an infringement can rely on several research contributions (Monti, 2000; Pijetlovic, 2015; Weatherill, 2005). It is therefore not clear why the European club football league structures should be exempted from this market foreclosure ban and from competition policy regulation. This is all the more so as, compared to other entertainment industries, immensely high concentration values can be observed in the football league competition. Even the comparatively concentrated European markets for amusement parks and television broadcasters have a much lower concentration level, measured by the concentration rate of the four largest providers, than the European event market for league football (see following figure 3).

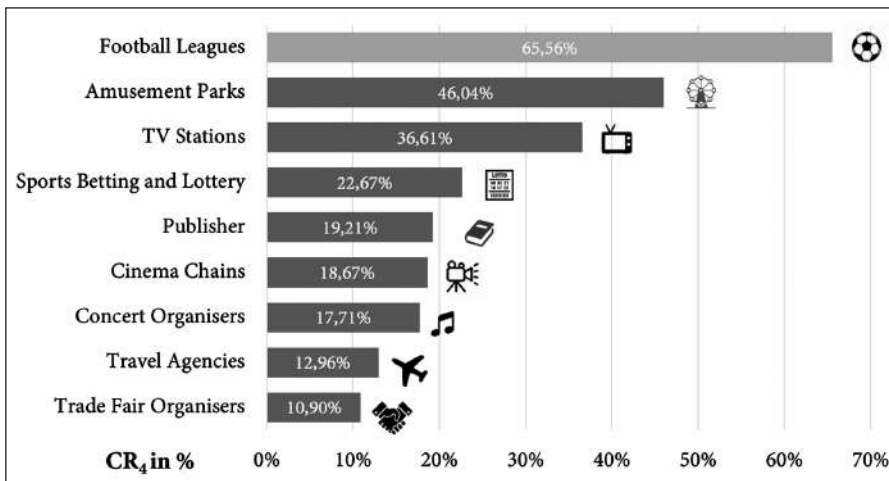


Figure 3: Concentration rate CR₄ of selected European service markets. Source: Own presentation based on data of Amadeus database by Bureau van Dijk, 2018.

With attention to the highly debatable compatibility of the National League Principle with the internal European market, the further investigation has to focus on the possibility of a factual justifying, meaning the consideration of sport relevant specificities. Yet, conditions for a factual justification or a legal exception pursuant to

paragraph 3 of Article 101 TFEU seem also not identifiable. This is primarily due to the wide range of already existing exemptions of the National League Principle in other European team sports and even European football (see the following Table 2).

Table 2: Existing exemptions from the National League Principle in European team sports. Source: Own presentation.

Clubs in leagues outside of their association	Transnational league competitions
Swansea City (football) • Association: Wales • League: England	BENE-League (Belgium & Netherlands) • Highest tier in womens football 2012–2015 • Handball since 2008 & Ice hockey since 2015
Cardiff City (football) • Association: Wales • League: England	Erste Bank Eishockey Liga • Austria & teams from four other countries (since 2006) • Highest tier ice hockey (closed league)
AS Monaco (football) • Association: Monaco • League: Frankreich	KHL (Kontinental Hockey League) • Russia & teams from six other countries • Highest tier ice hockey since 2008/09 (closed league)
San Marino Calcio (football) • Association: San Marino • League: Italien	VTB United League • 2017/18 Russia & teams from four other countries • Highest tier basketball since 2008/09
Liechtensteiner Fußballverband • Seven Clubs participate in Swiss Football League (since 1933) • National Cup parallel	Adriatic Basketball-Association (ABA-Liga) • Teams from six former Yugoslav countries since 2001 • National championships in basketball parallel
Catalan Dragons Perpignan (rugby) • Association: France • League: England (Super League)	PRO14 • 2017/18 Wales & teams from four other countries • Highest tier in Rugby Union since 1999/2000

Within the initial approach of this paper, the National League Principle therefore would seem to be characterised as disproportionately restrictive. In like manner, the empirical market structure results supply further arguments against the assumption of a legitimate objective which is a critical premise of a factual justification.

5. Regulatory strategies of a de-concentrative intervention

Several policy solutions should be considered in order to maintain economic and sporting balance between European football leagues. First, regulations on the player market are conceivable, including salary caps and reserve clauses. In the hope that these instruments will protect the talent markets of smaller countries, they may create a more balanced “inter-league” situation by preventing a massive talent drain.

The second approach addresses the fiscal constitution of national leagues and European Cups, e.g., a redistribution of resources, solidarity funds and luxury taxes (Dietl et al., 2010). As a matter of fact, the first steps to adjust the financial resources of competing football clubs in a European context were made by the implementation of Financial Fair Play Regulations (Franck, 2014; Müller et al., 2012).

The third approach involves overcoming the segregation of event markets through, for instance, league mergers. On the one hand, a liberalization of the event markets could create an increase in competitive balance. And on the other hand, it could close off the competition law-based infringement by repealing national monopolies as a result of the National League Principle. Following the sport league principle of competition, a higher number of metropolitan areas would mean a more competitive and exciting league product, more overall revenues and therefore greater competitiveness among top clubs on an international scale. This phenomenon holds true for a general enlargement of national markets as well, leading to a shift in demand curves caused by higher populations. Although mergers may be a normal option for action in other industries, this move would be at odds with the European sports tradition. In contrast, and with respect to Monaco, Liechtenstein, Wales and San Marino, a closer look at European sports league industries reveals the extent to which supranational league compilations constitute current practice.

Apart from the three radical approaches described above, another solution may be to return to the European tournament and seeding formats that existed before the introduction of the group stage and club-coefficient related seeding system in 1991/92. Playing in unseeded knockout tournaments from the beginning would result in fewer predetermined tournaments and allow more small teams to win. However, this change would come at the price of fewer games and less revenue, particularly for big market teams. Consequently, and like all redistribution options, this move would raise the threat to the UEFA of breakaway competitions among the continent's elite teams.

All things considered, the results contribute to a new perspective in terms of serious antitrust problems about the current sports landscape. In particular, the national market foreclosure of professional football leagues is presumably incompatible with European competition rules (Article 101 of the TFEU) and the European single market. From a legal point of view, greater internationalization and overcoming national borders seem inevitable for the future of organised league sport in Europe. The highly internationalized Olympic Movement and the relevant professional event markets are an interesting role model from which managerial actions and organisational strategies can be derived.

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CHINA AND THE OLYMPIC MOVEMENT

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Abstract

Based on the method of literature analysis, this paper explores the history and the connection between China and the Olympic Movement. It will provide a more comprehensive and accurate picture of the relationship between the Olympic Movement and China, which can give a better understanding of Olympic culture with Chinese characteristics. It will also provide a theoretical basis for the development of the Olympic Movement in China.

Key words: History, China, Olympic Movement

1. Introduction

The rise of the Olympic Movement is the result of a long-time background. Under the influence of many factors, the rising Olympic Movement conforms to the trend of the times. It shows great vitality, and becomes the symbol of friendship and unity of human society and the progressive cause of maintaining world peace, thus making great contributions to the civilization and development of human society. Last year was the 10th anniversary of the Beijing Olympic Games. A decade ago, Beijing presented a grand Olympic feast to the world. At the same time, it also realised the centennial Olympic dream of the Chinese people.

Actually, in China we often confused the “Olympic Movement” with the “Olympic Games”¹. We often abbreviated the two as “Aoyun” – the Olympic

1. Xiong Douyin, “Lunaolinpikeyundong”, on the Olympic Movement, *Tiyuwenhuadaokan, Journal of Sports Culture Guide*, no. 30, February 2007.

Games. Of course this was inaccurate. “Olympics” or “Olympiad” is the abbreviation of the Olympic Games, but the Olympic Movement does not have an abbreviation in English. And the Olympic Games is one of the most important cultural activities of the Olympic Movement which is held every four years. The Olympic Movement is “the world organisation for the promotion of Olympism in all aspects”². Luo Shiming (2007) described the so-called Olympic Movement as a contemporary international social movement³. It includes not only the ideological system with Olympism as the core, but also the organisational system with the IOC, the International Federation of Sports Federations and the Olympic Committees as the backbone.

2. The origin of the Olympic Movement

The Olympic Movement, rose in the era of European industrialization, but its origin can be traced back to the ancient Greece Olympic Games (Harlan, 1932). In Greece, the ancient and honoured cradle of tolerant and civilized intellectualism, were born the Olympic Games⁴. The ancient Olympic Games began in 776 BC and ended in 393 AD; they were held every four years. And during these 1169 years, there were 293 ancient Olympic Games which had been held. They were held in the most famous city of ancient Greece, the sacred city of Olympia.

In ancient Greece, conflicts between cities were frequent. So, every city needed soldiers; they needed soldiers to protect the safety, and most of the soldiers were civilians. When the city needed them, they gave up their civilian status and devoted themselves to the city. They had no military training, but they had the traditional habits of holding competitive sports such as wrestling, which made their bodies well trained⁵. So, the participation of early ancient Greeks in sports competitions was a mean to maintain physical health to adapt to immediate combat. And as the time goes by, the ancient Olympics were a

2. International Olympic Committee, *The Olympic Movement*, Lausanne, Switzerland: International Olympic Committee, 1984, 12.

3. Luo Shiming, *Aolimpikexue*, The Olympic Studies. Beijing: Gaodengjiaoyuchubanshe, Higher Education Press, (2007).

4. Hugh V. Harlan, *History of Olympic Games*, London, 1964.

5. Allen Guttmann, *The Olympics: A History of the Modern Games*, America, 2002.

change from the protecting of home to physical fitness. With the development of the Olympic Movement, the promotion of sports has made it a healthy way of life.

In ancient Greece, when there was a festival and there would be a sports competition, but the Olympics carried not only competitive sports, the connotation far exceeded the sports competition itself, because they paid more attention to art, literature and music competitions than the sports competitions, and had more obvious religion than the Olympic Games. The Olympic Games is an exhibition form of the Olympic Movement. Harlan (1932) thought that who originated the ancient games was not too important, but what the ancient games left to the modern world the priceless heritage of the individual development of amateur athletics was the most important factor⁶. It had brought about tremendous impacts on social, economic, education and cultural aspects beyond itself. Therefore, the ancient Olympic Games was one part of the religious activity, and it also showed the concept of the harmonious development of the body of ancient Greeks. The ancient Olympic Games emphasized the harmonious development of people through ideological education and physical activity of ancient Greeks.

Everything seemed well, but the ancient Olympic Games were forbidden in 393 AD. The most important reason was the ancient Olympic Games was developed with a strong spiritual nature of ancient Greece, so at the end of the fourth century AD, the Christian Roman emperor Theodosius I banned it directly in the name of paganism. And unfortunately, all traces of ancient Greek culture were destroyed at that time. Over the next hundred years, things got worse. Roman civilization, as the representative of the Mediterranean civilization can be seen as the direct successor of Greek civilization, with the Crete civilization and Mycenaean civilization of the same origin, but the Roman Empire forced the implementation of Christianity in the culture which completely interrupted this inheritance process. More than a hundred years after Theodosius I destroyed the ancient Greek cultural system, the Germanic barbarians from the North invaded and completely destroyed the Western Roman Empire and established several barbarian states on the ruins of the Empire. They did not inherit the ancient Roman Empire from the humanities. Thus, Europe entered a thousand years of darkness and ignorance in the Middle Ages. During this period, the

6. Hugh V. Harlan, *History of Olympic Games*, London, 1964.

ancient Olympic Movement, including all the ancient Greek civilization represented, was buried deep underground.

Time goes back to the end of the 19th century, when Baron Pierre de Coubertin tried to revive the Olympic Games with the name of the ancient Olympic Movement. "Nothing in ancient history inspired more reverie in me than Olympia", wrote Coubertin, but he was certainly not the first to entertain the dream of Olympic revival. There were at least four other Olympic festivals in England between 1859 and 1870. And the most serious attempt at the revival of the Olympic Games occurred in Athens in 1859 (Harlan, 1964). They thought although the origin was buried in antiquity but their idealism was as pertinently desirable now as the day they sprang into existence⁷. They were predicated on the theory that the body of man was equally important with his intellect and the spirit and that only by their mutual discipline and co-ordination was his existence justified⁸. Under Coubertin's activity and organization, the "International Athletic Congress" was held in Paris during 16-24 June 1894 arousing the representatives' hope for the ancient Olympic Games. Finally, the 79 representatives from 12 counties all agreed with Coubertin's opinion, and decided to revive the Olympic Games.

Taking the First Modern Olympic Games as the signal, the modern Olympic Games has come through hundreds of years. After more than a century of modern development, the modern Olympic Games form a huge system and have become a treasure house of human knowledge, culture, science and technology. The Olympic torch, lit at the site of the ancient games and carried by thousands of relay runners from Greece to the host city, is intended to dramatize the connection and continuity through time and space. The parade of national teams, beginning with Greece and concluding with the host country, is another symbol of international cooperation. The athletes who stand and recite the Olympic oath do so in the name of thousands of male and female athletes who come together from every part of the globe. The Olympic Games are still another statement of peaceful internationalism. The Olympic spirit comprises mutual understanding, long-term friendship, solidarity and fair competition. It also plays an important guiding role in the Olympic Movement.

7. Hugh V. Harlan, *History of Olympic Games*, London, 1964.

8. Allen Guttmann, *The Olympics: A History of the Modern Games*, America, 2002.

3. The connection between China and the Olympic Movement

The modern Olympic Movement has been introduced into China and has been developing for a long time. During several special stages, now it has evolved into a globally important social and cultural event. It has a positive role in both the material and spiritual civilization of human society. With this development it has created a sports competition mode –the Olympic Games, and formed a value system– the Olympic spirit (Hong, 2007). The Olympic Movement varies immensely from one nation to another in its practice, social consequences and cultural interpretation⁹. Also with the development of society and history, the Olympic Movement shows different forms of expression, and also leads to different effects in their own culture.

The connection between China and the Olympic Movement can be traced back to 1894, when the Qing government received an invitation from the International Olympic Committee, represented by Coubertin, the founder of the modern Olympic Games¹⁰. However, the Qing government had no idea about “sports”, so they ignored and had no answer, so China missed the first chance to close contact with the modern Olympic Games. In July 1900, the “Chinese and Western Churches”, a newspaper of Shanghai, reported the second Olympic Games which was held in Paris. In 1903, the Qing government planned to take part in the third Olympic Games in St. Louis, America, just for the Expo, not for competition. But the real beginning of the Olympic Movement in China can be traced back to 1912, when Elwood S. Brown, the Chicago YMCA sports secretary, representing the Philippines Sports Association, came to China and put forward a proposal to establish a Far-East Olympic Committee to hold a Far-East Olympic Games in Asia, to which China agreed¹¹. The Far-East Olympic Games was the pioneer of the Olympic Movement in Asia, and China was one of the sponsors. Since then, the Olympic Movement and the Western

9. Fan Hong, “The Olympic Movement in China: Ideals, realities, and ambitions”, *Culture, Sport Society* 1, no.1, May 1998: 149-168.

10. Xu Guoqi, *Olympic Games: China and Sports*, London, 2008.

11. Zhou Jiaqi, “Wuguochuxilijieyuandongyundonghuijingguo”, *The History of China's Participation in the Far-East Games*, *Tiyujikan*, Sports Quarterly, 1, no. 1, January 1935: 115; Ruan Weicun, “Yuandongyundonghuizhiguoqubozheyujianglaiqiantu”, *The Past and the Future of the Far-East Games*, *Qin Fen tiyuyuebao*, *Qin Fen Sports Monthly* (hereafter *Qin Fen*) 1, no. 9, June 1934: 69-70.

culture and athletic spirit that came with it, have greatly influenced Chinese sport. This has brought fundamental change.

The process of the Olympic Movement in China can be divided into four periods: acceptance and friction (1894-1979); renaissance and development (1979-1991); localization and propagation (1991-2008); globalization (2008-). Each period is characterised by a different social and political system and ideology¹². Unlike the development of the Olympic Movement in China, the contact between China and the IOC began in 1915; it was later than the development of the Olympic Movement in China. In May 1915, during the second Far-East Games held in Shanghai, the IOC sent a telegram of congratulations to the Organising Committee of the Far-East Games based in the Chinese national YMCA¹³. Sport in China has a close relationship with politics and has been credited with helping modern and contemporary China to reconstruct Chinese people's confidence and to achieve a better internal and external image¹⁴. For China, participating in Olympic Games was seen to be characteristic of an independent nationhood and national identity. Since then, the desire to participate in the Olympic Games and host the Olympic Games motivated the Chinese in their initial attempts to participate in the Olympic Games and guided the Chinese sports to the grand stage of the Olympics step by step. The Olympic Movement has far-reaching significance for China, it witnesses China's development from the beginning, the "Two-China Question", the "Ping-Pong Diplomacy" and also witnesses Chinese sports from the "sick man" (Dongya Binfu) to a sports power.

4. 2008 Beijing Olympic Games

The two Olympic bids and the unremitting effort for nearly ten years, and finally the 2008 Olympic Games in Beijing fulfilled the Olympic dreams for Chinese athletes and Chinese over the previous hundred years. The 2008 Olympic Games was different from any previous Olympic Games. It emphasised "Green Olympics, Science and Technology Olympics, and Humanistic Olympics".

12. Fan Hong, "The Olympic Movement in China: Ideals, realities, and ambitions", *Culture, Sport Society* 1, no. 1, May 1998: 149-168.

13. "Far East Games", *The East*, no. 12, June 1915.

14. "Far East Games", *The East*, no. 12, June 1915.

With its unique Chinese culture, it brought new elements of development to the Olympic Movement (Allen Guttmann, 2002). Very few cultural phenomena attract as much attention as the Olympic Games¹⁵. Take the 2008 Beijing Olympic Games as an example, during the Olympic Games more than 7 million spectators vied for seats in the stadium, the arena, and the other sites of competition. And the data showed that on 8 August, more than four billion people around the world followed the 2008 Beijing Olympic Games Opening Ceremony on their television screens. And over 95% of the Chinese watched the 2008 Beijing Olympic Games Opening ceremony. It was not only a sports event all over the world, but also a stage for China to show the world.

During these 16 days, there were more than 10,500 athletes from 204 countries competing at peak performance, and included more women athletes than ever before. China had achieved 51 Gold Medals and 100 Medals, ranking first in the Olympic Gold Medal List for the first time; it was the best results since China participated in the Olympic Games. More than this, the Games had left a rich legacy to the society, the education of the Olympic values, the venues for healthy living, the volunteering for the future service and the caring for people with disabilities.

Throughout the 2008 Beijing Olympic Games, Beijing had shown excellence in every stage, from the opening ceremony to the closing fireworks. Beijing with its open attitude learned from the past editions of the Games¹⁶, tried to integrate the positions of the sport within the Organising Committee, all these ultimately paved the way for the athletes for their excellent performances in their field and the great success of the Games.

But the Olympic Movement still needed to develop after the Olympic Games. By looking back at the Games, we still can learn from the challenges: 1. Because of the governance model and the unique culture of China, the decision-making processes always long and unwieldy at basic level; and the leadership is more complex than the previous Games. 2. Security: Security is an important aspect at the Games, during the Games, the host city even the country will be filled with a festival atmosphere, so it needs to regulate and control with public participation. 3. Image, reputation and Olympic brand: The security is not just for

15. Allen Guttmann, *The Olympics: A History of the Modern Games*, America, 2002.

16. International Olympic Committee, *Final Report of the IOC Coordination Commission*, Lausanne, Switzerland: International Olympic Committee, 2010.

safety, it is also closely related to the image, reputation and the Olympic brand. Before the Beijing Olympic Games, the incidents that took place along certain stretches of the international route of the Olympic Torch Relay offered a painful reminder of the ways in which our Olympic values can be misused¹⁷.

5. Conclusions

The origin of the Olympic Movement can be traced back to the ancient Greek Olympic Games. With the development of the Olympic Movement, the role of the Olympic Movement in the times is becoming more and more important. From protecting the country, strengthening the fitness, to educating young people, the connotation of the Olympic Movement itself has also given more connotations of humanities, culture and science and technology. The process of the Olympic Movement in China can be divided into four periods: acceptance and friction (1894-1979); renaissance and development (1979-1991); localization and propagation (1991-2008); globalization (2008-). Each period is characterised by a different social and political system and ideology. For China, participating in Olympic Games was seen to be characteristic of an independent nationhood and national identity. Nowadays, the Olympic Games is a stage for promoting and displaying the image and reputation of China, or an opportunity for China and the world to work together to protect and promote the Olympic brand.

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IMPACT OF THE SPORT MANAGERS' LEADERSHIP STYLES ON THE MOTIVATION AND PERFORMANCE OF UNIVERSITY SPORT TEAMS IN LEBANON¹

Rabih REAIDY (LBN)

Introduction

The concept of leadership is generally referred to the process of influencing the activities of a group toward goal achievement. Several approaches have been used to study the leadership styles across the years: trait and behavioural approach, transformational and transactional approaches, situational approach, Leader-Member Exchange approach (Day and Miscenko, 2015; Erdogan and Bauer, 2014).

In the sport leadership research field, the Multidimensional Model of Sport Leadership has been widely used. Based on this model, several studies explored the relationship between leadership styles of sports' instructors or coaches and the performance and/or motivation of the athletes. However, there is little research exploring the relationship between the leadership styles of sport managers and the performance and motivation of the athletes.

The present study aims to examine the relationship between sport managers' leadership styles in universities and the motivation and performance of university students involved in the sport field.

Leadership approaches in the sport field

Leadership approaches and theories have been subject to numerous studies. Traditionally, they have been categorised according to the characteristics of the

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1. Paper prepared based on a Master thesis supervised by Dr Charbel Khoury, a thesis submitted in fulfillment of the Master's degree in Business Administration "Management", December 2016, Holy Spirit University of Kaslik, Faculty of Business and Commercial Sciences.

leader, such as his/her traits (social, mental, physical characteristics) or behaviours. The leadership styles were closely related to the personality of the leader who has special traits characteristics that induce the employees to complete the assigned tasks (Bass, 1990).

Over the years, the categorization system has been expanded beyond the leader's characteristics to include other levels or domains involved in leadership such as followers or relationship between leaders and followers (Graen & Uhl Bien, 1995).

The Leader-Member Exchange (LMX) theory is an operationalization of a relationship based approach to leadership (Graen & Uhl Bien, 1995). LMX focuses on the importance of developing partnership built on confidence, trust and respect between the leader and the follower.

Based on the LMX approach, several studies have explored if there is a relationship between the coach leadership style and the motivation of the athletes (Chatzisarantis and Hagger, 2009). These studies have shown that coaches who adopt the democratic style (i.e. involve the athletes in taking decisions and interact with them) and do their best to create a pleasant atmosphere where the team members feel comfortable (social support) have in their teams athletes with high levels of motivation.

Weiss and Fredrichs (1986) found a correlation between team performance and social support from the leader. They deduced from their study that the losing teams need to be supported in order to maintain a high level of motivation and be able to perform well. The same results were obtained by Mageau and Vallerand (2003) who found that coaches who support their team members are those who have athletes with the highest degrees of intrinsic motivation. Jowett and Ntoumanis (2001) also studied the relationship between coaches and athletes. They found positive correlations between high quality coach/athletes relationship and athletes' intrinsic motivation. Chatzisarantis and Hagger (2009) have noticed that the athletes supported by their coaches are motivated, engaged, committed and willing to practice during their free time. A qualitative study conducted by Lloyd and Little (2010) has shown that a coach/athlete relationship characterised by confidence, interaction and support leads to more satisfaction, motivation, engagement and self-efficacy.

The sport manager is not always in direct relationship with the athletes. He/she may not be the one who trains and motivates them directly. It is the role of the coach to organise and conduct the trainings on a regular basis. But this does

not mean that the sport manager does not have a role to play in motivating and encouraging the athletes. He has to design and establish a programme that meet with people interests, needs and abilities. He can help the coach in creating a pleasant environment where the athletes feel confident and empowered. He can give the athletes the opportunity to express their concerns and communicate the ideas they would like to convey to coaches or executive board in sport organisations. According to Lussier and Kimball (2009), the “equation performance” includes not only motivation but also abilities and resources. It means that the role of the sport manager is to select coaches and athletes who have a certain level of sport skills and knowledge and provide them with the resources needed to improve their competences, abilities and motivation. The sport manager can provide them with safety and medical insurance; he can implement a health programme within the sport organisation. He can also implement programmes that allow students/athletes to benefit from university scholarships (kind of financial rewards that will motivate the athletes to perform well at both academic and sport level).

In the meta-analysis conducted by Grestner and Day (1997), it has been shown that positive significant correlations exist between Leader-Member Exchange and job performance. Our assumption is that such positive correlations also exist between university sport managers who have a high quality of LMX and the performance of the athletes. Numerous studies have shown that the quality of the coach-athlete relationship has an impact on the team performance (Jowett and Ntoumanis, 2004). Several studies have revealed that the interaction of the coaches with their teams (training, communication, motivation, etc.) influences the success of the team (Durand Bush and Salmella, 2002). A pleasant atmosphere where coach and athletes invest their efforts to improve skills and performance have been found to be correlated with a high level of team performance.

The present study aims to examine the relationship between the leadership styles of sports managers in universities and the motivation and sport performance of the students within these universities.

Methodology

An online questionnaire was sent to 221 students/athletes in two universities in Lebanon in order to gather information on the following: athlete’s motivation

and performance on one hand and leadership style and profile of the university sport manager on the other.

The sample includes team-sport and individual-sport athletes (i.e. Basketball, Futsal, Volley Ball, Handball, Swimming, Tennis, Table Tennis, etc.). 179 students (81% of the total population) answered the request and completed the questionnaire. 47.49 % of them were female and 52.51 % were male.

The questionnaire included a series of items from the "Intrinsic Motivation Inventory" IMI (Deci and Ryan, 2000) and a series of items from the MLX-MDM tool of Liden and Maslyn (1998). The six IMI items pertain to two "Intrinsic Motivation Inventory" subscales that reflect the effort and enjoyment/interest dimensions of the motivation inventory. The MLX-MDM items reflect the four dimensions of the "Leader-Member Exchange LMX" construct: "affect, loyalty, contribution, and professional respect". Two other series of items were developed to measure the sport manager profile and the sport manager leadership style.

The exploratory Factor Analysis ("maximum likelihood" method) was used to test the factor loadings' statistical significance (Fabrigar and al., 1999) and Cronbach's alpha was calculated to estimate the internal consistency or reliability of the test. The structural equation modeling (SEM) was conducted to explore the dependency (causal) relations that exist in multivariate data (McDonald and Ringo Ho, 2002).

Findings

The results obtained from the Equation Modeling Structure did not show a significant relationship between the "Sport manager leadership style" and the "motivation of the athletes". However, they revealed that the "Sport manager profile" is significantly and positively associated with the "Athletes' motivation" and "Team performance".

A-Exploratory Factor Analysis and Cronbach Alpha

- Exploratory Factor Analysis Scheme

On the 24 items of our questionnaire (4 points Likert Scale), we conducted the Exploratory factor Analysis (EFA) using the Maximum Likelihood method and the Oblique rotation (PROMAX scheme). We studied the adequacy of our sampling using Kaiser-Meyer-Olkin (KMO) statistic. The KMO is 0.862. Its value

is greater than 0.5, which means that the sample is adequate. In addition to that, Bartlett's test shows no significant departure from sphericity, $\chi^2 (78) = 1099.500$ and $p = 0.0001 (< 0.05)$. The table below shows the results for KMO and Bartlett's tests.

Table 1: Kaiser-Meyer-Olkin and Sphericity Tests

Kaiser-Meyer-Olkin Measure of Sampling Adequacy	0.862
Bartlett's Test of Sphericity -Approx. Chi-Square	10099.500
Bartlett's Test of Sphericity -df	78
Bartlett's Test of Sphericity -Sig	.000

Extraction was based on Kaiser's criterion that recommends keeping all factors with Eigen values higher than 1. Thirteen out of the twenty-four initial Likert scale items are kept due to their good association with the extracted factors (see Table 2). Four factors (Sport manager profile, Athletes' motivation, Team performance, and Sport manager leadership) are extracted and can explain 61.113% of the total variance.

*Table 2: Initial Eigen values and Variance Explained
Total Variance Explained*

Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings ^a
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	5.670	43.618	43.618	2.121	16.313	16.313	4.494
2	1.316	10.122	53.740	2.223	17.102	33.415	4.239
3	1.214	9.335	63.075	2.750	21.154	54.569	3.034
4	1.003	7.719	70.794	.851	6.544	61.113	2.332
5	.708	5.443	76.237				
6	.654	5.031	81.268				
7	.515	3.959	85.227				
8	.429	3.299	88.526				
9	.421	3.236	91.762				
10	.355	2.729	94.491				
11	.316	2.433	96.924				
12	.224	1.721	98.645				
13	.176	1.355	100.000				

Extraction Method: Maximum Likelihood.

a. When factors are correlated, sums of squared loadings cannot be added to obtain a total variance.

The association between factors and items can be seen through the factor loadings reported in the Table 3 below. Factor 1 represents “Sport manager profile”, factor 2 represents “Athletes’ motivation”, factor 3 represents “Team performance”, and factor 4 represents “Sport manager leadership”.

Table 3: Factor Loadings

	Factors			
	1	2	3	4
Sport Manager Profile-Item 4	0.981			
Sport Manager Profile- Item 3	0.825			
Sport Manager Profile- Item 6	0.778			
Sport Manager Profile- Item 5	0.681			
Athletes’ Motivation-Item 5		0.854		
Athletes’ Motivation-Item 4		0.744		
Athletes’ Motivation-Item 6		0.594		
Athletes’ Motivation-Item 1		0.581		
Athletes’ Motivation-Item 2		0.399		
Team Performance-Item 4			1.048	
Team Performance-Item 5			0.545	
Sport Manager Leadership – Item 2				1.021
Sport Manager Leadership-Item 6				0.443

Extraction Method: Maximum Likelihood

Rotation Method: Promax with Kaiser Normalization

Rotation converged with 5 iterations

B-Analysis of Internal Consistency-Cronbach Alpha

Internal consistency or reliability measure the coherence between the items that cluster on the same latent variables. Such analyses are made possible via Cronbach’s alpha which value near or above 0.7 indicate good internal consistency. The results are reported in the table below for the four latent factors. It shows values that are greater than 0.7 for each of the four variables of the questionnaire, which reflect the internal consistency of the items for each of the variables.

Table 4: Internal consistency

Factor	Number of items	Cronbach's alpha
Sport manager profile	4	0.897
Athletes' motivation	5	0.808
Team performance	2	0.766
Sport manager leadership	2	0.636

C-Structural equation models

Hypotheses are tested using a structural equation model built within AMOS-SPSS 23. The latter model is estimated using the maximum likelihood method (MLE). The model converged to a good fit with a comparative fit index CFI = 0.902, a goodness of fit index GFI = 0.937, a normed fit index NFI = 0.901, and root mean square error of approximation RMSEA = 0.373.

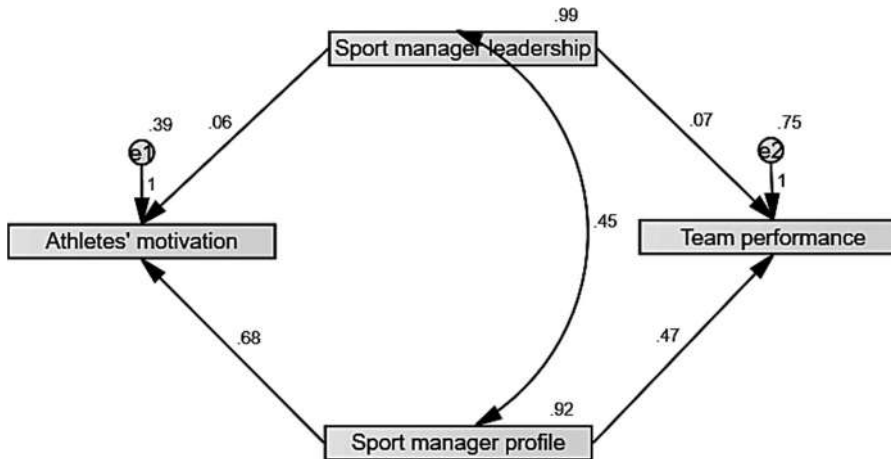


Figure 1: Path Diagram, non directed arcs.

Standardized path coefficients showed that the impact of the “Sport manager profile” on both “Athletes’ motivation” and “Team performance” is significant with *p* values less than 0.05.

If the “Sport manager profile” goes up by one standard deviation, the athletes’ motivation goes up by 0.704 standard deviation, whence the positive

association between “Sport manager profile” and “Athletes’ motivation”. The latter finding is in concomitance with H3 (See Table 5).

If the “Sport manager profile goes up by one standard deviation, the team performance goes up by 0.455 standard deviation, whence the positive association between “Sport manager profile” and “Team performance”. The latter finding is in concomitance with H4 (See Table 5).

Table 5: Standardized path coefficients

Hypothesis	Standardized path coefficients	p value
H1	0.065	0.256
H2	0.071	0.336
H3	0.704	0.0001
H4	0.455	0.0001

Furthermore, the relationship between “Athletes’ motivation” and “Team performance” is investigated and is found significant with a standardized path coefficient 0.473 and a *p* value less than 0.05.

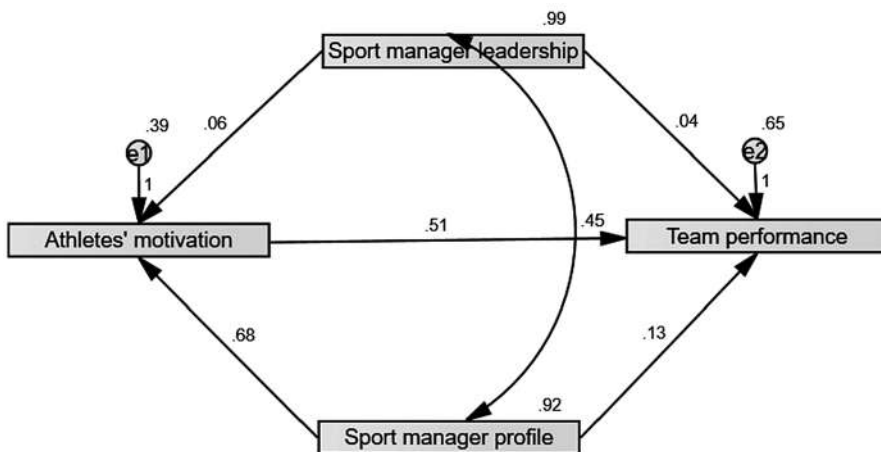


Figure 2: Path Diagram, latent variables

Students who reported that their university sport manager always encourages and motivates them and who said that they are impressed by his/her personal-

ity, knowledge, competencies and professional skills are the ones who reported that they enjoy conducting sport activities in the university and the ones who are eager to participate in national and international competitions. These results are in line with the statements of Chatzisarantis and Hagger (2009) who have shown in their study that the sport leaders who are motivated and engaged play a substantial role in increasing the engagement and empowerment of the athletes. It is also in compliance with the results of the researches conducted by Lloyd and Little (2010) and Mageau and Vallerand (2003) who demonstrated that there is a positive relationship between the profile of the sport leader who encourages and supports the athletes and the sport performance and intrinsic motivation of the team.

Conclusion

The study allowed exploring the relationship between the leadership style of university sport managers and the athletes' performance and motivation. Its results showed that there is a significant relationship between the manager's profile and the athletes' motivation and performance. This study opens the road to future studies about the leadership style of the sport manager and its impact on different elements of the "sport process" in universities such as the sport programme (sport activities conducted), the sport events, the leadership style of the coaches and their profile. The relationship between the sport manager's leadership style and the coach's leadership style can also be explored in future studies.

This kind of studies should be pursued specifically in universities. Students need to be more involved in sport activities and events. Moreover, sport managers should be aware of the important role they can play in the higher education institutions and collaborate with the researchers, teachers, employees and students in order to create a pleasant atmosphere where all stakeholders feel comfortable and willing to deploy more efforts.

Working on identifying the appropriate profile and leadership style of a sport manager would be beneficial for universities. It will help them select the manager that will have a positive impact on the students and their involvement in the sport activities.

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OPTIMIZATION OF PHYSICAL CONDITION FOR KAYAK ATHLETES

Juris APTERS (LAT)

The main subject of this academic work is to find out and define key factors which are important to achieve high performance in sport discipline as kayak rowing. To find out these factors, first of all we need to highlight specifics of kayak rowing sport discipline which will allow to decompose and split the whole process in separate units. It will allow us to measure and analyse various data which further will be used to define hypotheses and find out if they were correct (positive correlation) or not correct (negative correlation).

For the needs of this research the first step that was taken was an analysis of professional literature about sport science. As well with literature analysis there was executed lab experiment using rowing ergometer Weba Kayak and electro-myographic device to collect data which will be further used in mathematical analysis.

Research was done based on reference group of five high class athletes who previously took part in World Championship, European Championship and World Cups which allow us to state these were athletes of high profile. The reference group consisted of four males and one female, average age of 22.4 years old.

The object of study is the training process of kayak rowing.

The subject of research is the sequence of inclusion of muscles in the work with various intensity and optimization of physical shape of athletes.

The main hypothesis of this research was formulated that as high profile athletes maintain the same technique of rowing motion execution, without changing sequence of inclusion of muscles in the work no matter of work intensity.

Intermediate result of research is following assertion:

The sequence of muscles' inclusion varies depending on the level of resistance on kayak ergometer, and resistance should be adjusted for each athlete individually to match individual specifics of physical shape, because each athlete can show his best technique execution only in his specific range.

Testing process

In order to find out / define initial data and measure level of physical shape of each study participant was performed testing process using Weba Kayak ergometer on different resistance settings and electromyography unit to collect electric data about muscle contractions intensity.

The testing process on kayak ergometer included seven sets with constant resistance:

- 1 level: 10kg
- 2 level: 12kg
- 3 level: 14kg
- 4 level: 16kg
- 5 level: 20kg
- 6 level: 22kg
- 7 level: 24kg

Participants had to perform 100 full stroke cycles with pace of 80 strokes per minute.

Pace of 80 strokes per minute was selected because as it was found during literature analysis, in competition environment the pace usually belongs to range of 80-120 strokes per minute (Plagenhoef, 1985).

To help participants maintain correct pace, there was used metronome which was emitting sound signals in a moment when next stroke had to be started. However there were some variations in pauses between stroke cycles depending on well-being of participants and also depending on their heart rate.

Athletes were tested using electromyograph "FreeEmg 1000" (Italy). Electrodes were applied to four muscles of each participant:

Knee extensor – *Rectus Femoris*

Scapula retract – *Trapezius (middle fibres)*

Arm horizontal adduction – *Deltoideus (middle fibres)*

Gleno-humeral extensor – *Latissimus Dorsi*

All collected data during the testing process was visualized using Microsoft Excel to create a data chart which allowed to make further analysis in research process based on the intensity of each individual muscle contraction, as well as duration of each contraction in milliseconds, and also find out exact sequence in which muscles contract to perform the rowing motion.

To complement the testing process there also was video recording on BTS Vixta (Italy) camera at 25 frames per second. Recording was made for each participant for 14 full rowing cycles in order to make additional analysis of technique execution and then align analysed data from multiple sources for further research.

First of all, to begin our work we need to figure out what is stroke, what it consists of, what kind of muscles take part in this motion, as well as understand the meaning of terms like strength, endurance and speed, and what role each of these have in the overall performance of rowing.

Strength is the physical ability of a person, which is expressed in the ability to overcome external resistance of the environment, to deform the changes and move them (Krauksts V., 2003).

In the sport of kayaking – momentum strength with which the athlete rows an oar in a single row, needed for row amount to complete the whole distance needed. The impulse of one row strength is determined by the athlete's absolute strength level. If the strength endurance is increased, usually the time during a distance is decreased. If it is impossible to increase the level of strength endurance, absolute strength must be trained instead to achieve higher average speed results during a distance.

In order to measure this parameter in this study will be used EMG data.

Endurance, like physical quality, has many definitions, but they all mean about the same thing: endurance is the ability of a person to resist fatigue while working without reducing performance (Kısis I., 2002).

The strength endurance is considered as the ability to fight fatigue while rowing with a lot of strength behind each row. It is possible to determine the level of an athlete's strength endurance using the difference between the strength of a single row and the average strength during the whole distance. If the difference is large, it can mean that the athlete has a low strength endurance, if the difference is really small, then absolute strength should be trained. Monitoring and training for these indicators should increase the average speed and also the

finishing sprint efficiency. Strength is the ability of a human to fight resistance, deform objects or to move them using muscular capabilities.

The definition of speed in sports is very different, but they all say one thing: speed is the ability to make fast movements (K̆isis I., 2002).

Speed is the ability of a person to do work in minimal time (Krauksts V., 2003).

Speed as a motor function combines three components:

- 1) Reaction rate
- 2) Speed of a separate movement
- 3) Speed of movements in one minute (pace)

When choosing specific strength exercises, the athlete must be sure that the exercises activates the muscles chosen and also creates the resistance needed. The exercises must be as close as possible to the actual movement in the sport. For example – rowing athletes should choose exercises that activate the muscles needed when performing a row with an oar.

For kayaking a canoe rowing all physical indicators are training in a chain manner. In some occasions or moments some physical indicators must be trained more than others. At first absolute physical base is created as a launching pad. Afterwards, when the body is ready, strength and strength specific abilities are trained. The process of training is different some times of the year. At first endurance is trained, afterwards strength abilities can be trained with an enduring body. Then comes speed and in the end combination of both – strength endurance, speed endurance and speed strength.

In describing the kayak stroke, it is best divided into four phases: 1) the catch; 2) the pull; 3) the exit; and 4) the recovery.

The Catch Phase – This phase shall be characterised initially by a horizontal blade position that ends when the blade of the paddle is completely submerged in the water. In positioning the body, the thoracic vertebrae are rotated anteriorly on the paddling side (left in this case). The left external and right internal obliques, the right erector spinae group, and the deep rotators on the left side of the back have all contracted during the pulling phase of the right stroke and then hold this position while the blade is immersed on the left side. Because this rotated position should be maximised at the point of blade immersion, it might be desirable to consider the musculature responsible to be isometrically contracted. In such a dynamic movement, however, this is unlikely, although the tendency to counter rotate prior to blade immersion must be minimised for

optimal positioning prior to the pulling phase. In other words, the athlete tries to hold this position as the blade is placed in the water. Simultaneously, the left knee (three hamstring muscles – semitendinosus, semimembranosus, and biceps femoris), hip (ilio-psoas, rectus femoris and pectineus) and ankle (tibialis anterior) are at their greatest point of flexion during this activity prepared to extend and drive the hip backward after the blade is positioned in the water. At some point in the contraction of these “positioning” muscles the contraction may be briefly isometric.

The pulling side shoulder girdle is rotated downward by the concentric contraction of the rhomboids and pectoralis minor. The gleno-humeral joint is extended by the latissimus dorsi, teres major and pectoralis major (sternal origin), while the teres minor and infraspinatus also contract as assistant movers. Concentric contraction of the triceps brachii extends the elbow ensuring that maximum forward reach is attained at blade entry. In addition, slight lateral rotation of the arm occurs (infraspinatus).

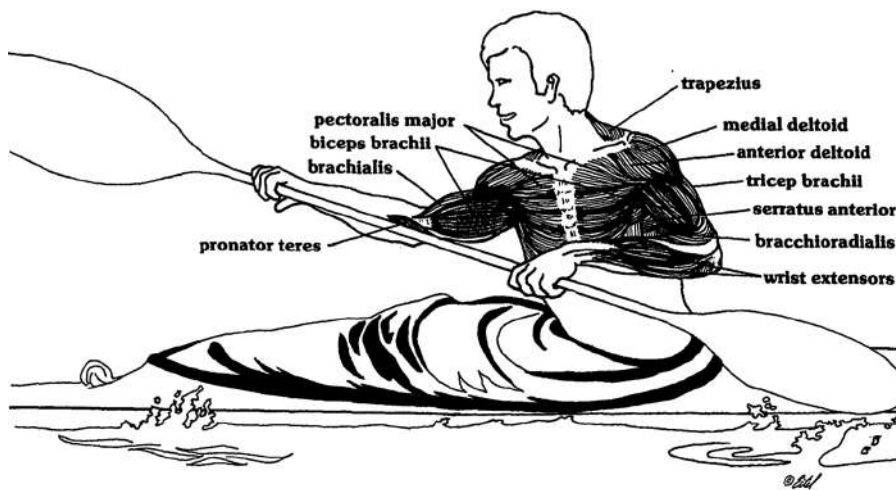


Figure 4: *The Exit* (NSCA Journal, Volume 7, Number 5, 1985).

Simultaneously, lateral rotation of the scapula (pectoralis minor, serratus anterior), medial rotation (teres major, subscapularis) and horizontal adduction (anterior deltoid, pectoralis major, and coracobrachialis) occur at the shoulder joint. In addition, minimal movement at the shoulder (clavicular origin of the pectoralis major and anterior deltoid) and elbow (triceps brachii) ensures that

the top arm hand is held back or delayed while providing a high, solid fulcrum for the paddle. This facilitates a preferred blade position in the water prior to the important pull phase.

The Pull Phase – The majority of force application (muscular effort) occurs during the pull phase where the blade passes through the vertical position and thus results in the most efficient boat acceleration. This phase is characterised initially by the blade being fully buried at the beginning of the in-water portion of the stroke, and ended when the removal actions of the blade from the water is initiated. The pull is a result of a summation of forces from the larger to smaller musculature. The phase is initiated by the entire left leg with strong, simultaneous hip extension (gluteus maximus and hamstrings), knee extension (four quadriceps muscles – rectus femoris, vasti lateralis, medialis and intermedius) and plantar-flexion at the ankle against the foot-rest (soleus, gastrocnemius). Horizontal hip adduction takes place due to pelvic rotation caused by leg extension, not strong contraction of the adductors.

Pulling side			Reco- very	Pushing side		
Catch	Pull	Exit		Catch	Push	Exit
Triceps brahii	Triceps brahii	Triceps brahii	Triceps brahii (front arm)	Triceps brahii	Triceps brahii	
External oblique	External oblique	External oblique	External oblique (front s.)			
Latissimus dorsi	Latissimus dorsi	Latissimus dorsi	Latissimus dorsi			
	Deltoid medial	Deltoid medial	Deltoid medial			
Deltoid anterior	Deltoid anterior	Deltoid anterior	Deltoid anterior	Deltoid anterior	Deltoid anterior	
Pectoralis major				Pectoralis major		Pectoralis major
Erector spinae	Erector spinae	Erector spinae	Erector spinae (exit s.)			
Rectus abdonimus	Rectus abdonimus	Rectus abdonimus		Rectus ab- donimus	Rectus ab- donimus	

Pulling side			Reco- very	Pushing side		
Catch	Pull	Exit		Catch	Push	Exit
		Biceps brachii				Biceps brachii
Trapezius	Trapezius		Trapezius	Trapezius	Trapezius	Trapezius
	Infraspinatus	Infraspinatus	Infraspinatus (ext s.)			Infraspinatus
Rectus femoralis	Rectus femoralis	rectus femoralis	Rectus femoralis			
			Biceps femoris	Biceps femoris	Biceps femoris	Biceps femoris
Gastrocnemius	Gastrocnemius	Gastrocnemius	Gastrocnemius			

(Scott M. 1985; Scott M. Logan and Larry E. Holt, Ph. D Dalhousie University
Halifax, Nova Scotia Sports Performance Series «The flatwater kayak stroke»
NSCA Journal, Volume 7, Number 7, 4-11, 1985)

Video analysis

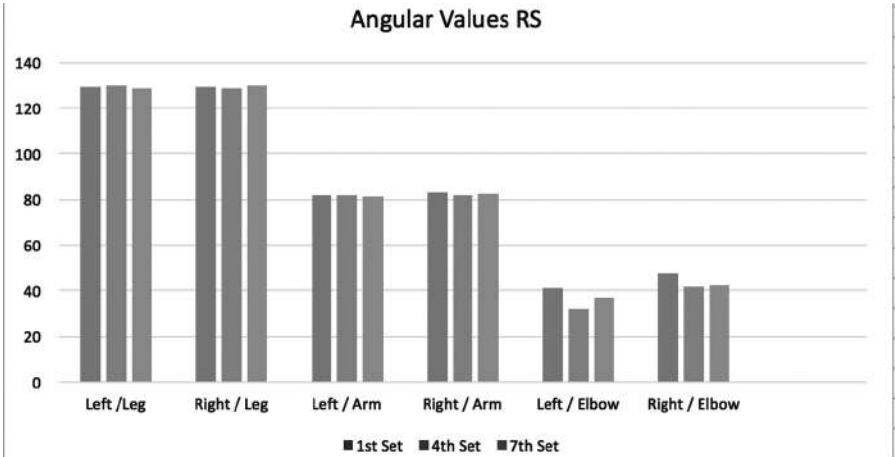
In order to make more in-depth and broad analysis, an additional method was used in this study which is video analysis which was done by recording performance of athletes on ergometer and then measuring key factors of their motion which are angles between joints in different stages of rowing motion.

Data were obtained on three parameters (angles) of the beginning of the stroke:

- 1) The ratio of the front arm relative to the floor plane
- 2) Elbow joint of the upper arm
- 3) Knee angle

These angles provide an opportunity to visually determine the technique of performance of the high-class athletes' stroke.

After performed video analysis it is possible to make conclusions that all athletes maintain rowing with stable technique, and technique visually doesn't change with progression of resistance on training apparatus. All changes in angular parameters are insignificant.



Intermediate result of experiment showed that four of five participants could maintain the same execution technique with progression of resistance. In other cases an experiment showed that on low resistance level range athletes not always could execute the rowing motion properly, but their performance got better alongside with increasing resistance of ergometer which matches each

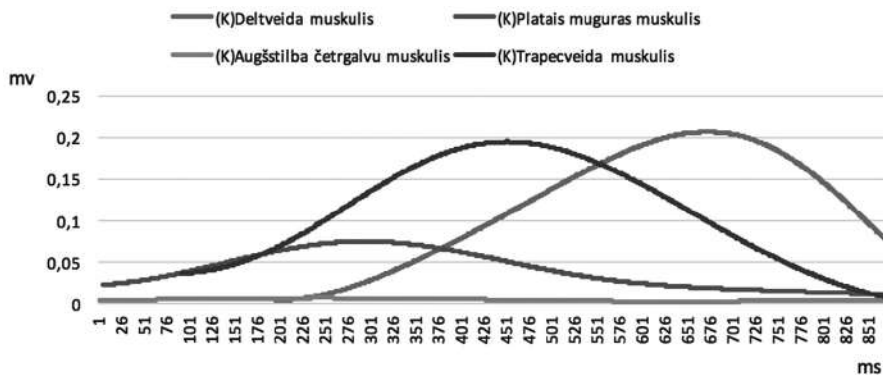
individual athlete's optimal working range of intensity. The main reason of this was because athletes of high profile are used to high intensity work and they can't match their coordination with low range resistance on training apparatus.

Evaluation of muscle participation confidence

Three analysed sets on ergometer athletes showed different sequence of inclusion of muscles in the work, even if all athletes were of high profile and had significant prior experience. However, the experiment showed that there is specific pattern of inclusion of muscles in the work.

In all cases athletes began their rowing with tension of rectus femoris muscle, second muscle to include was latissimus dorsi muscle, then it was trapezius and last muscle always was deltoid.

In 88.3% cases maximum tension occurred in the same sequence as inclusion of muscles in the work. In 16.7% cases there was observed discrepancy because of individual specifics of athletes.



Correct sequence of inclusion of muscles in the work was observed in conditions where resistance level of training apparatus matches the profile of the physical shape of an athlete. It is possible to make conclusion that the training process should consider the initial shape of an athlete in order to provide the correct condition to master technique execution, otherwise there is a risk of developing wrong motoric patterns which will result in inability to show proper level of performance in the competition environment.

Only in 16.7% cases participants in pre-season period were ready to work with maximum resistance level of ergometer Weba Kayak.

In 33.3% cases participants could work with medium range of resistance at which they could show their best technique, and 33.3% of participants showed their best results at lowest range of resistance at 10kg.

Muscle engagement sequence evaluation different intensity loads

load	side	Rectus femoris		Latissimus dorsi		Trapezius		Deltoid medial	
		Beginning of tension	maximum of tension	Beginning of tension	maximum of tension	Beginning of tension	maximum of tension	Beginning of tension	maximum of tension
minimum	Left	1	4	2	1	3	2	4	3
	Right	1	4	2	1	3	2	4	3
medium	Left	1	1	2	2	3	3	4	4
	Right	1	1	2	2	3	3	4	4
high	Left	3	4	1	1	1	2	4	3
	Right	1	4	1	1	4	2	3	3

In the first and second resistance, the participant's broad back muscle is triggered in the second round. The muscle is turned symmetrically from right to left. At high load in the third resistance, the athlete S4 turns the wide back muscle into the first round, with the thigh quadriceps muscle on the left and the trapezoid muscle on the right. In the first resistance, the maximum tension of the broad back muscle is reached in the first round. The second resistance has a symmetrical muscle tension in the second round, both right and left. The athlete S4, like the first resistance, retains symmetry, reaching the maximum tension of the broad back muscle in the first round.

In the first and second resistance, the trapezoid muscle engages in the third round, which corresponds to 66.7% of cases. In the third resistance, symmetry is lost, because from the left the participant enters the trapezoid muscle in the first round with the broad back muscle, but from the right side in the fourth round. At the trapezoid muscle, the peak tension is similar to that observed in the other muscle groups (rectus femoris, latissimus dorsi and deltoid muscle).

In the course of the experiment it was concluded that resistance training for athletes with different physical preparedness should be done according to their physical abilities, so that the transition from ergometer trainer to kayak boat would not disrupt the correct sequence of muscle involvement due to erroneous movement.

load	Athlet	side	Beginning of tension				Maximum of tension			
			Rectus femoris	Latissimus dorsi	Trapezius	Deltoid medial	Rectus femoris	Latissimus dorsi	Trapezius	Deltoid medial
minimum	S1	Left	1	1	1	2	1	2	3	4
		Right	1	1	1	2	1	2	3	4
	S2	Left	1	2	3	4	1	2	3	4
		Right	1	2	3	4	1	2	3	4
	S3	Left	1	4	2	3	1	3	2	4
		Right	1	2	3	4	1	2	3	4
	S4	Left	1	2	3	4	4	1	2	3
		Right	1	2	3	4	4	1	2	3
	S5	Left	1	2	3	4	2	1	4	3
		Right	1	4	3	2	1	4	3	2
medium	S1	Left	1	2	3	4	3	2	1	4
		Right	1	2	3	4	1	2	4	3
	S2	Left	1	2	3	4	1	2	3	4
		Right	1	2	3	4	2	1	3	4
	S3	Left	1	2	3	4	1	2	3	4
		Right	1	2	3	4	1	2	3	4
	S4	Left	1	2	3	4	1	2	3	4
		Right	1	2	3	4	1	2	3	4
	S5	Left	1	2	3	4	1	2	3	4
		Right	1	2	3	4	1	2	3	4
high	S1	Left	1	1	3	4	1	2	3	4
		Right	1	1	1	4	1	2	3	4
	S2	Left	1	2	3	4	4	1	3	2
		Right	1	2	3	4	1	2	3	4
	S3	Left	1	1	3	4	1	2	3	4
		Right	1	1	3	4	1	2	3	4
	S4	Left	3	1	1	4	4	1	2	3
		Right	1	1	4	3	4	1	2	3
	S5	Left	2	3	1	4	1	2	3	4
		Right	2	3	1	4	1	4	2	3

Conclusions

The kayak movement consists of four phases: the beginning of the stroke, the main part, the ending and the non-supporting phase. In all stages of the Iberian Exercise, the athlete's muscles work in a concentric eccentric mode to provide the spinner's rotation of the vertebrae of the thoracic spine in a vertical direction towards the halftone, providing maximum effective boat movement. Analysis of scientific studies shows that 14 major muscles are involved in kayaking: *Triceps brahii*, *External oblique*, *Latissimus dorsi*, *Deltoid medial*, *Deltoid anterior*, *Pectoralis major*, *Erector spinae*, *Rectus abdominus*, *Biceps brachii*, *Trapezius*, *Infraspinatus*, *Infraspinatus*, *Rectus femoris*, *Gastrocnemius*, *Biceps femoris*. In research has been tested: four-headed thigh muscle, broad back muscle, trapezoid muscle and deltoid muscle.

When conducting video analysis of kayak technique in different intensity loads we can conclude that high-end kayakers do not change the visual performance of the jigsaw in different loads. In the evaluation of the 3-phase angles of the high-end taper stroke, the maximum deviation for the athlete was $S5 \pm 4.5^\circ$. The minimum difference in angularity was found for the athlete S3 with a $\pm 0.5^\circ$ difference. Analysing the knee angle for athletes, it was found that the average angular index for all athletes is $127.7 (\pm 4.9)$. The average angular

index of the front arm relative to the floor at the beginning of the iris is 79.6 (± 6.5) for all athletes, while the elbow angle at the beginning of the stroke is 39.9 (± 5).

Mathematically evaluating the obtained angular values using the Student's T-test, it can be observed that in most cases the p-value does not exceed 0.05, which corresponds to the standard deviation rate.

Although all the participants are the skiers of the highest sporting mastery, the results of the study show that the muscles start in a certain order. In all cases, the activity of the athletes began with the activation of the four-headed muscle, as the second broad muscle of the back came in, followed by the trapezoid muscle and the stroke ended up in the deltoid muscle. 83.3% match the maximum muscle tension with the same muscle uptake sequence at work. In 16.7% of cases, deviations due to individual characteristics of athletes were noticed.

There is a definite sequence of muscle activation in a particular load that corresponds to the athlete's physical fitness, so it can be concluded that, when training on an ergometer, the resistance must be adapted to the physical fitness of the kayak athlete, otherwise there is a risk of tending the body to a different sequence of muscle activation that can change the movement enforcement. This can be the reason that, under the conditions of the race, the load that corresponds to the athlete's physical fitness will not allow the maximally efficient execution of the stroke and the use of force at a necessary moment.

Only 16.7% of the research participants were able to work at high intensity during the preparation period. 33.3% of participants in the average resistance of the kayaking ergometer (16 kg of resistance) showed their most effective technique, but 33.3% of the participants achieved their best performance at a lower load (10 kg).

The hypothesis put forward during the work has not been confirmed, because for high-end kayakers, the intensity of muscle involvement varies with different intensity loads.

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AN ANALYSIS OF CHINESE TAIPEI IN THE OLYMPICS BASED ON THE CHESS AND HALMA PRINCIPLES

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Introduction

Sport may not solve political conflict directly but it may be useful to lighten political tension and then release more space for negotiation. Lord Killanin, the former President of the IOC, has pointed out that:

Everything in our lives is governed by political decisions. We have varying degrees of freedom, but that freedom is obtained by political decision. What we need in sport and the Olympic Movement is the interest and support of politicians, not their interference.
(1983:3)

Hill (1996:34) indicated that, “the Olympic Games have not been alone in their political involvement, but their great public exposure has meant that the stakes have been higher and the need for circumspection correspondingly greater than in other sports organisations”.

The situation of international politics is in constant flux and we should pay more attention to observe how this substitution affects the relationships of Taiwan and China’s political and sports affairs. In addition, the stalemate between China and Taiwan is a long-term historical and political debate; if we expect to explore and research the correlation of how the “Two Chinas Issue” affected the Republic of China’s (ROC) participation in the sporting arena, it is necessary to look at the problem from a historical point of view. After arguing

for thirty years, Taiwan signed the agreement with the International Olympic Committee (IOC), and stayed in participation in international sports, under the name of “Chinese Taipei”. Certainly, it is not a perfect solution for both Taiwan and the People’s Republic China (PRC), but it became an acceptable option to sit together in the international sport community.

In this study, the life history of Chinese Taipei is divided into two parts, which will be discussed by the principle of the “Chess Mode” and “Halma Mode”. The documentary analysis is used and the document includes: the official letters from the IOC, the IOC members and the Chinese Taipei Olympic Committee. Also, the IOC minutes and publications are utilised as the secondary data for this research.

Timeline of the Chinese Taipei

This is a historical research, the issue has been explored more than sixty years already, and it has not been completely solved yet. The Chinese Olympic Committee was recognised by the IOC in 1922, and before 1949, there was no problem of the “Two Chinas Issue” involved in the international sport field. However, since 1949, when the old China split into two nations by the Chinese Nationalist party, which is well known as Kuomintang (KMT) and the Chinese Communist party, the fighting has never stopped in the Olympic Movement. Moreover, both Chinese delegations applied for participating in the Helsinki Olympic Games in 1952, both parties requested to expel each other from the IOC. Eventually, after a long-term discussion, the IOC made a decision to allow both Chinese delegations to participate in the Helsinki Games (IOC, 1952).

From 1952, the two Chinas began to be embroiled in their new fight in the Olympics, and this conflict involved many related political problems in the international sport movement. The request for both Chinese sport organisations to participate in the Helsinki Olympic Games had developed more complicated international political problems because the government of the Union of Soviet Socialist Republics (USSR), Finland and the United States of America (USA), were assisting either Taiwan or China, were involved in and the “Cold War” had become an increasingly influential role in the sports arena.

According to the IOC charter, only one National Olympic Committee (NOC) can be recognised for each country. However, at that time, the “Two Chinas

Issue” in the Olympic Movement has been involved in some complicated political intervention. After accessing about eleven times to discuss, to argue and to vote, the IOC eventually permitted both Chinese organisations to participate in the Games. This is a kind of “expedient measure”, but this also proved that the IOC could not extricate itself from a political intervention, and this compromise has destroyed the IOC principle (Tang, 2000).

And then, at the end of 1952, the PRC had changed its strategy; they decided to join the IOC first and expel the Republic of China (ROC) at the same time. The PRC insisted in two conditions to deal with the recognition of the IOC: firstly, it insisted that its Chinese Olympic Committee was reformed by the previous Chinese Olympic Committee. Therefore, the PRC would not accept being recognised as a new NOC member in the Olympics; the second condition of its participation in the international sport organisation is that it must expel the KMT or ROC’s qualification first and then they join. So the PRC has been applying for its recognition under its substitution strategy (Tang, 2000).

In 1954, the time of the second Asian Games in Manila, the IOC session was also hosted in Athens. The PRC was preparing for its application process in the IOC session. The Chinese IOC member, Tung Shou-I, and the PRC has proposed that: “...it is time to finish the debate. The PRC should have a legal position in the IOC” (Tung, 1954).

Finally, the PRC was recognised by twenty-three agreements. And after the session, the IOC president Mr Brundage argued that the ROC did not participate in the session and vote, and also thought that the ROC should be responsible for this result itself (Brundage, 1954).

China used the name “People’s Republic of China Olympic Committee” to enter the IOC and claimed that they were, and still are, the only representative of China. In response they required the IOC to cancel the membership of the “Chinese Olympic Committee”, but this request was refused. Since then, there were two “Chinese” NOCs in the IOC.

The 1956 Melbourne Olympic Games is the first Games, which both Chinese delegations qualified to participate in. On 7 September 1956, the PRC published an announcement to call the Taiwanese athletes to go to Beijing to participate in its selective trial for the Melbourne Olympic Games. According to its statement, the PRC government would provide all financial support and guarantee the security for the Taiwanese athletes. Certainly, this kind of action has been argued by the ROC. The ROC submitted its protest letter to the IOC,

and emphasised that the PRC had violated the IOC charter to recruit Taiwanese athletes to the PRC delegation; also, it judged that the financial and security supplies was against the amateurism spirit of the IOC (Chou, 1956).

In 1958, the People's Republic of China Olympic Committee withdrew from the IOC because the IOC rejected their request of the cancellation of the "Republic of China Olympic Committee"; an additional reason for this withdrawal was to protest and express their dissatisfaction to the IOC president because they considered that Mr Brundage was following the USA's policy and trying to set up "Two Chinas" in the IOC. According to the Statement of the Chinese Olympic Committee (All- China Athletic Federation) on Severing Relations with the International Olympic Committee, it declared that:

...Even the US Government, who is at present actively creating "two Chinas"... Brundage's absurd arguments cannot change these facts in the least; on the contrary, they have exposed him thoroughly as an imperialist who has sneaked into the international sports organisation in order to serve the political schemes of the US... [Chinese Olympic Committee (All- China Athletic Federation), 1958].

On the other hand, the IOC also had an announcement in the Official Items of News and response for the PRC's withdrawal by its number 125 statement. It pointed out:

... the IOC will not recognise the PRC's national Olympic committee anymore, and Mr. Tung Shou-Yi has resigned from his position already... Also, the IOC is weary of dealing with the political issue of the Chinese questions; it is violating the Olympic spirits and principles. Therefore, the IOC expects the PRC could learn more Olympic concepts and come back without any political purpose... (IOC, 1958; Tang, 2000: p. 137)

Although China had withdrawn from the IOC, the "China question" still was an important debate in the Olympics (IOC, 1958). In 1959, the fifty-fifth IOC session, held in Munich, decided that the Chinese Olympic Committee (Taiwan) had been cancelled by majority vote. The reason why the IOC decided to remove its name from the bulletin was that most members considered the Chinese Olympic Committee in Taiwan to be unable to control all sporting

activities in all of China, so it was not appropriate to use the name “Chinese Olympic Committee”. However, Taiwan was welcome to apply to enter the IOC family again by another title (IOC, 1959; Brundage, 1959).

After the IOC’s statement for asking to change the name and re-apply for the recognition, the ROC government sent a special team with the Chinese Olympic Committee in Taiwan, to convene an urgent meeting on 8 June 1959, and reached three resolutions: firstly, never again withdraw from the IOC; secondly, re-apply for the recognition by the name of the “Olympic Committee of the Republic of China”; thirdly, if the name of the “Olympic Committee of the Republic of China” still struggled to be admitted, the bottom line for the ROC government would be to add the word of “Taiwan” behind the “Olympic Committee of the Republic of China”. However, these two proposed titles still got difficulty to be in consideration due to that some IOC members argued that there is still the word ‘China’ in ROC’s application (Tang, 2000).

The debate was continued at the 1960 Rome Olympic Games. According to the result of the 57th Munich IOC session, the IOC agreed to recognise the organisation from Taiwan by the name of the “Olympic Committee of Taiwan”, but there was an additional condition for the Rome Olympic Games. According to the minutes, it announced that

...the Contingent of athletes coming from Taiwan will participate in the parade at the opening ceremony and in the events under the name of the territory where its Olympic Committee controls Olympic sports, namely Taiwan. Due note is taken of the fact that the name of the Olympic Committee of Taiwan which is essentially an internal concern shall be called in future: Olympic Committee of the Republic of China (IOC, 1960: p. 64).

And this meant that the delegation of ROC only could take part in the 1960 Olympic Movement under the name of Taiwan, certainly, this result was not what the ROC expected, so that the ROC delegation had demonstrated its protest in the opening ceremony of the Rome Olympic Games.

After the 1960 Olympic Games, the ROC still struggled to seek support for the renaming of the “Olympic Committee of the Republic of China”, without any character of Taiwan. Until the 1968 Mexico Olympic Games, the delegation from Taiwan entirely allowed the use of the title they were desperate for.

Since 1970, the situation became difficult for the ROC, either in politics

or in sport. In 1971, the People's Republic of China had taken the position of the United Nations (UN) from the ROC, the political status had been totally turning around and the ROC lost most of their supports. Furthermore, the PRC began its "Ping-Pong diplomacy" policy to open its gate with the international community; therefore, the battle between Taiwan and China in the Olympics had arose once again.

In 1975, the PRC re-applied for recognition of the IOC on behalf of the "one China" and Taiwan is a province of the PRC, so it intended to expel the representative of the ROC out of the IOC. Due to the dominant the diplomatic status, the Canadian government supported the PRC, and "refused to permit the Formosa athletes to compete under the colors of the Republic of China" (IOC, 1976: p. 16). Although the IOC did not want to take any political element in the Olympics, it still needed to face the issue that had been brought up, so the IOC sent an investigation team to Taiwan and mainland China for collecting more information for the IOC members.

In terms of the resolution of the IOC Session in Athens in May 1978, Tony Bridge from Jamaica, Lance Cross from New Zealand and Alexandru Sipenco from Romania, received an invitation from the IOC President Lord Killanin, to investigate the "Two Chinas" situation as it affected the IOC in the terms of the IOC Charter.

All three members had visited the People's Republic of China from 16-21 October 1978, but only Cross and Bridge visited Taiwan (ROC) from 22-27 January 1979, eventually sending their conclusions for the investigation. Following to the status quo they observed, they made three recommendations for this issue: firstly, the IOC must deal with the China problem; secondly, retaining the ROCOC's membership and advised to allow the All China Sport Federation (Olympic Committee); thirdly, the IOC's exercise of jurisdiction over these two committees separately (IOC, 1979).

This comment had been discussed through three Executive meetings, until the 1979 Nagoya session. The executive board had reached the deal to recognise the PRC as the Chinese Olympic Committee, and the Chinese Taipei for the ROC. However, as this result was obtained by postal vote, the ROC argued that there was no chance to present its viewpoints and to defend its own right. Therefore, the ROC government and the IOC member from Taiwan, Mr Henry Hsu, took a lawsuit to charge that the IOC violated its Charter. After many negotiations and the IOC also amending its Charter, on 23 March 1981,

the Chinese Taipei Olympic Committee (CTOC) signed the Olympic Agreement with the IOC; and since then the athletes from Taiwan could return to the international sport arena.

In addition, the deals of the Olympic Agreement are: The National Olympic Committee which takes charge in Taiwan is called “Chinese Taipei”, and could use “TPE” as its abbreviation, and the delegation flag is totally different to the national flag, and the alphabetical orders shall be in the order ‘T’ when participating in the Olympic Movement. Also, Taiwan and China had approached a deal for the demonstration of Chinese Taipei as “中華台北” in Mandarin characters in Hong Kong in 1989.

After all deals were reached, it could be considered that Taiwan took a softer and flexible attitude to attempt keeping its position in the international community, and finally the IOC created an unprecedented co-existence scene for China and Taiwan.

Discussion

After reviewing the historical story of “Chinese Taipei”, it could be divided into two parts for the mode to dealing with the “Two Chinas” issue: from 1949 to 1960s, the “Chess Mode” is identified. During this period, the relationship between China and Taiwan was tense. Moreover, the two superpowers, the USSR and the USA even became involved in the confrontation.

In order to protect its sole “Chinese” position, the Olympic Committee in Taiwan played the strategy to go against China’s communists by the chess rule: Die or Live. Neither China nor Taiwan accepted each other to exist in the Olympics or any international society.

However, as the international situation became different after the 1970s, the tension from the Cold War was decreasing, and the USA and communist China became closer to building the friendship for counteracting the power of the USSR. Taiwan was not the prior option of an ally for the USA or other “anti-communist” countries.

Under this atmosphere, Taiwan changed the strategy, to be more flexible, to connect the other countries for seeking support. From then, the “mode of Halma” starts to be played. In the rule of Halma, it can go forward by its own movement or forward by others’ support; meanwhile, the others can reach its

target by your help. Therefore, this playing rule seems more proper to be applied in international relationships and gives Taiwan more space for negotiation in the sport arena.

After the conclusion of the Olympic Agreement, there are two different reactions for the cross-strait: The PRC considered that the Olympic Agreement as an enormous achievement for approaching their policy which is called “One country, two systems”, and identified it a success for the Chinese to be reunited.

On the other hand, the Olympic Agreement was the last resort for the ROC at the time because the political reality turned to a difficult situation; “Chinese Taipei” becomes a never satisfied but acceptable deal. Therefore, even though the Agreement was signed in 1981, there were still some occasions, which violated the agreement, so that the IOC sent a warning letter to the CTOC on 30 July 1997, to call the Taiwanese’ attention for avoiding to make trouble.

Conclusion

Reviewing the history of the Chinese Taipei Olympic Committee, it could be observed that Taiwan has adjusted its strategy and followed the trend of the international political situation. No matter using the “Chess mode” or the “Halma mode”, there is only one objection to reach for: save one position for the Taiwanese athletes in the IOC.

The relationship between Taiwan and China is complicated. Playing “Chess Mode” or “Halma Mode” is according to the different backgrounds and ideas. From 1949 to the 1960s, the world was divided into only two sides: Communist and Anti-Communist. The idea of this situation is that the winner takes all, so that there was only one winner when the game finished, and “co-existence” was an unacceptable choice. Certainly, either China or Taiwan fought and struggled for being the “sole” Chinese.

However, after the 1970s, both Taiwan and China realised that it would not happen to replace each other in the international sports arena, so both of them started to create their connection with other powers, and like as to play Halma, using the opponent’s pawn to jump over and to reach the objection. Playing by “Halma Mode”, there is more space to move flexibly, and even the winner approaches its objection, the loser is only behind a few steps. It could be discussed to the status of the Chinese Taipei Olympic Committee that although the

Taiwanese delegation cannot use the “National” flag and anthems in Olympics, with the Olympic Agreement, there is still a stage for the Taiwanese athletes to perform with their tenacity and spirit.

Finally, the “Chinese Taipei” has existed over thirty years already; there are more arguments to question whether Taiwan needs to keep the mode of “Chinese Taipei” in international society or is it time to look for another demonstration, except for “Chess Mode” or “Halma Mode”, to exist in the international arena.

Further Study

For decades, the issues of sport and national identity have been critically discussed. This is in part because of the strong links made between success in global sport mega-events and people’s sense of community and their identity. In 1981, Taiwan signed an agreement with the IOC, and Taiwanese sport delegates were permitted to return to the international stage. Afterward, the “Chinese Taipei” has also become the foundational reference for other international non-governmental organisations (NGO) to deal with the “cross-strait” issues. It is no doubt that the Olympic Agreement in 1981 has built up a peace connection, however, the international political situations and community relationships have changed. Nowadays, it makes people start to consider the ideas and identity of the Olympic Agreement. Therefore, in the future study, the research is going to find and explore how the shifts of the knowledge and function of the Olympic Agreement affect sport in Taiwan and its operation within international sport affairs.

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EXPLORING MARTIAL ARTS AND SPORTIVE VALUES: DISCUSSING THE KARATE PATH TO OLYMPICS

Thabata CASTELO BRANCO TELLES (BRA)

Introduction

In the last century, karate has been facing a sportization process, with its peak on the entrance in the 2020 Tokyo Olympics. It has not been an easy path for karate to reach the greatest athletic stage in the world. However, even though karate will be in the 2020 Olympics, it has been announced that it will not be in the 2024 Paris Olympics. The purpose of this paper is to explore an understanding of the changes in karate between a traditional martial art and a sportive model.

From previous research (Telles, 2018), we can see changes in karate's recent history are not only philosophical but they also require some differences in the way karatekas fight, including the changes in their bodies, their movements, techniques and trainings:

I was watching the interview of a master and he was saying that karate today is losing some of its essence, especially in the case of the championships. [...] Karate is divided into: kihon, kata and fights, right? Within these fights, there are kihon, gohon, gohon kumite, shiai kumite, jyu kumite and jyu ippon kumite. So a lot of people are forgetting that. They're forgetting the basis of karate, the foundation, and thinking a lot about only competition, competition... As I said, I have nothing against who fights it, but I think it's different for the guy who experiences a heavier training, and the one who trains a fight by points¹ (K11).

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1. tavaassistindo a entrevista de um mestre que, que eletavadiendo que o karate, hoje, táperdendo um pouco da essência, principalmente no caso dos campeonatos. [...] O

People do not understand that martial art is different from sport. People must understand that. And today karate is only a sport. Without... forgetting this detail of personal defense, of using as a weapon, of your body as a weapon, I think people are forgetting it a lot² (K1).

We are practicing the same art in a different historical context. So today, for example, the punches, the karate we train, Shotokan, it is very focused on competition. It's not very focused on a martial art style, as a war. [...] my body is conditioned for less lethal strokes than the hits you find in katas. [...] If I was conditioned for war, as it was used to be, I would have ended the fight with probably a hit in the neck, in the eyes, the genitals... It would be a lot more aggressive. Then a friend of mine who was knocked out for ten seconds because he was kicked in the head, maybe today, he'd be without a testicle, maybe broken his trachea or maybe he'd be without an eye³ (K4).

As illustrated in the passage above, there is evidence to support that there

karate é dividido em: kihon, kata e lutas, né? Dentro dessas lutas, tem kihon, o gohon, o gohon kumite, o shiai kumite, o jyu kumite e o jyu ippon kumite. Então, tem muita gente esquecendo disso. Esquecendo da base do karate, do fundamento. E pensando muito em só competição, competição, competição. Eu acho o seguinte: como eu disse, nada contra quem luta, mas eu acho que é diferente o cara que luta muito jyu kumite, que tem um treino mais pesado, de um que treina o shiai, a luta por ponto (free translation).

2. As pessoas não entendem que a arte marcial é diferente de esporte. As pessoas têm que entender isso. E hoje o karatê tá levando apenas como esporte. Sem... esquecendo o detalhe da defesa pessoal, da, do uso como uma arma, do seu corpo como arma, eu acho que tá se esquecendo muito isso (free translation).
3. a gente tá praticando a mesma arte, num contexto histórico diferente. Então, hoje, por exemplo, os golpes, o karate que a gente treina, o Shotokan, ele é muito voltado ao estilo de competição. Elenão é muito voltado ao estilo de arte marcial, enquanto a marcial de guerra. [...] o meu corpo tá condicionado, vamos dizer assim, pra golpes menos letais do que os golpes que você encontra nos katas. [...] se eu tivesse condicionado pra guerra, como antigamente seria, eu teria finalizado a luta com, provavelmente, algum golpe no pescoço, algum golpe nas partes, é, nas genitais, seria nos olhos... Seria um karate muito mais agressivo. Então, um amigo meu que foi nocauteado, apagou por dez segundos, porque levou um chute na cabeça, talvez, hoje, estivesse sem testículo, ou talvez tivesse quebrado a traqueia, ou talvez tivesse sem um olho (free translation).

is a conflict in the understanding between the sportive and traditional models in karate. Thus, this paper aims to discuss this tough path in which moral assumptions in the martial art domain are being experienced through the sportive values – which is even prior to the intentions of taking part in the Olympics. Even when talking about historical and philosophical processes, we highlight that this is tied to embodied experiences.

Karate: from Okinawa to the rest of the world

Three processes in the history of karate will be presented: (1) When weapons were prohibited in the Okinawan region, karate become a way to train the human body to be a weapon; (2) The expansion of karate outside of Okinawan region, which began to be practiced throughout Japan, in a more systematic and educational way; (3) The globalization of karate, and how it is linked to the sportization process, including its entrance in the 2020 Olympic Games in Tokyo, Japan.

The literature suggests that the prohibition of the use of weapons in the Okinawa region began around 1477 (Reid & Croucher, 1983). Even though weapons were forbidden during this era, it is believed that some available items were used to protect themselves against possible wars, which occurred regularly. Together with the idea of transforming the body into a weapon (*karate*), there was also the use of agricultural artifacts as weapons (*kobudo*) which led to the development of self-defense practices. Even nowadays, karate and kobudo trainings are understood as inseparable in Okinawa (Nakamoto, 2014), known as the land where karate was born.

Okinawa is an island, which is located far from the rest of Japan – and is physically close to Taiwan and China. Karate gyms do not predominate in Okinawa, but rather training spaces within the masters' own homes, which may bring the connotation of something hidden when, in fact, it reinforces a habitual and daily way to practice it. Although students may have to pay for classes, these relationships are not defined by a commercial predominance and it is common for masters to have other occupations (Telles, 2017).

Gichin Funakoshi is known as the father of modern karate. He left Okinawa and started teaching karate in Tokyo, in a more educational perspective. Then karate became part of school curriculum and gained the attention of the Japa-

nese Ministry of Education. Funakoshi's idea was to develop this martial art for educational purposes, not only targeting self-defense practices. The body was then understood as a way of education, more oriented to a pedagogy and, therefore, a morality. In Tokyo, it was important to learn and perfect those body techniques. There were also progressions in the movements and the practitioners began to undergo examinations of belts, counting on distinct colors – before there had been only white, brown and black belts; in some cases, only white and black (Plée, 2011).

These changes between Okinawa and Tokyo practices not only referred to the physical training but also to philosophical aspects. The *dojo-kun*, for example, previously thought and taught from the purposes of each master in his/her respective dojo (in Okinawa), came to be widely memorized and spread all over the world from its traditional form of (1) Striving for the formation of character; (2) Fidelity to the true path to reason; (3) Create the intent of effort; (4) Contain the spirit of aggression; (5) Respect above all.

During the period of *japanisation*, movements concerning the sportization of karate, with the creation of championships, have begun. Nakayama (Funakoshi's disciple) is one of the main influences which contributed the most to making karate more known through a competitive bias. Currently, it is easily seen as a sport, with vast institutional organisations, such as confederations, leagues, etc., with the pretensions of becoming an Olympic sport. Although it does not participate in the Olympic Games, but only in the Pan American Games, karate will make its debut in Tokyo 2020. There is still in progress a relevant cultural process in karate, which has been constantly transformed, increasingly differentiating from its original perspective in Okinawa.

The role of the body in karate's recent changes

Within the different processes in karate's history, the literature has shown that the body plays an important role. According to Tokitsu (1979):

The word karate in Japanese means bare hands. The general orientation is that one from the budo. It is a technique of hand-to-hand combat in which one takes the opponent from a distance, hence the importance of punches and kicks carried at the vital parts of the body. When the opponent is closer, we also use tor-

*sions and projections. The technical goal in karate is that only one hit can incapacitate the opponent. For this, in one hand, the vital body parts were determined in close connection with acupuncture, on the other hand, the precision and the concentration of the force were sought for the hits. Karate was developed to fight with bare hands against opponents possibly equipped with white weapons*⁴ (p. 17).

It is relevant to mention that even the most recent *budo* idea refers to a Japanese policy to promote the country's sovereignty in the twentieth century, with the initiative of identifying and encouraging a thought that would function as an axis in the most known fighting modalities in the country. Therefore, it refers to a specific ethics and morality, not only referring to the training of certain combative modalities. Karate for example, was the last to enter the list of *budo* practices, which was composed of fights with more prominence and tradition in Japan, such as sumo, aikido and judo (Cadot, 2018).

Although karate practitioners no longer face the real possibility of combat situations of life or death, some of those bodily intentions seem to remain (Tokitsu, 1979). However, the rise of competition illustrates other ways of understanding and using the body techniques in a karate combat. In a recent perspective of sportization, the fight is measured by a hit to the body which is scored by points. In essence, this conflicts with the idea of traditional karate of life or death situations to a sportization model of being in a sport.

Tokitsu (1979) argues that the dimensions of *budo* appear to have been only partially assimilated by Westerners. He exemplifies, "If you were attacked today by someone, and if you lost an eye, it would be useless to say bravely, 'tomorrow, I will not lose it at all'. The lost eye will never return. Not to lose...

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4. Le mot karate en japonais signifie main nue. L'orientation générale en est celle du *budo*. C'est une technique de combat à main nue dans laquelle on prend l'adversaire à distance, d'où l'importance des coups de poing et des coups de pied portés aux points vitaux. Lorsque l'adversaire est plus proche, on utilise en outre des saisies et des projections. L'objectif technique en karate est qu'un seul coup frappé suffise à mettre hors de combat l'adversaire. Pour cela, d'une part, les points vitaux ont été déterminés en liaison étroite avec l'acupuncture, d'autre part, la précision et la concentration de la force ont été recherchées pour les coups. Le karate a été développé pour combattre à main nue contre des adversaires éventuellement munis d'armes blanches (free translation).

but to be saved⁵” (pp. 43-44). In summary, the traditional model was used as form of protection while karate is now being used as a sport to determine who is the best competitor.

Cavalan and Vernay (1991), when interviewing Tokitsu, presented the idea of karate as an experience of oneself, adapted to the daily life. After a sportization process, this seems to be different: first by the notion of the spectacle, which would be inevitable in competitions. Thus there are people constantly watching the fights and influencing them. Secondly, there is a greater concern in winning than in protecting oneself from the enemy. The effectiveness of the fight would no longer be centered on self-preservation, but on attacking the other and trying to win. If before the opponent was avoided, now he/she is sought.

In the field of contemporary combat, we also point out that the idea of punctuation in fights consists of another moment apart from the traditional parameters of karate. First, the combat is paused for the point to be marked; in this sense, it is discontinuous. In addition, one scores when hitting the other's body, with strength and speed, albeit in a controlled way. Obviously, this is a real possibility to train and fight karate, but it is important to understand that it is a contemporary and sportized way of fighting. There seems to be a new field of karate that is different from its roots in Okinawa.

Karate and Olympism

When we look at the sportization of karate, especially its peak at the 2020 Olympic Games, we are facing another unprecedented issue in the origins of karate: the Olympic values. Olympic values are understood from its characteristics of friendship, excellence, respect, courage, determination, inspiration and equality (Perez & Rubio, 2014). Earlier, when karate left Okinawa and began to be taught in the rest of Japan, it started to be oriented through the *budo* ethics (Cavalan & Vernay, 1991; Tokitsu, 1979), which is different from the Olympic values.

Retaking the historical processes in karate, it is only in the most recent period (globalization and sportization) that we are able to set up an approximation

5. Si vous étiez attaqué aujourd'hui par quelqu'un, et si vous perdiez un œil, il serait inutile de dire courageusement: «demain, je ne le perdrai en aucun cas». L'œil une fois perdu ne revient jamais. Ne pas perdre... mais sauvegarder (free translation).

with the Olympic values. Through the ethics of a fair play, rules are expected to promote equality and to protect the participants. When we look at the domain of martial arts, there is the main assumption of killing or living. Considering some martial art assumptions in karate, one counts on courtesy and respect, which shares some of the Olympic values. Even though, death would be still considered as a way to finish a fight.

In summary, if death is no longer a real possibility in the sportive domain, it takes a while for the body to understand what to do with the techniques and even how to apply them. The techniques are now refrained and less powerful, but faster and more frequent. It seems the martial art fight is now on the imaginary sphere: instead of wounds and survival, it is points and victories. The body is precise rather than lethal. Then, sportive karate demands a new challenge to its practitioners: the need of not only knowing how to powerfully hit someone, but also how to be able to control each strike. This is a new challenge for the practitioners of a traditional martial art in order to avoid hurting the opponent according to the premises of a fair play.

Conclusion

With karate entering the 2020 Tokyo Olympics, it has been facing a sportization process. Through an exploration of understanding this process, changes have been illustrated in karate between a traditional martial art and a sportive model. These changes referred not only to the techniques but also to philosophical concepts. Once we consider cultural practices as embodied, the body plays a fundamental role in comprehending both philosophical and technical aspects.

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Conclusions

THE ANCIENT OLYMPIC GAMES AND THEIR PHILOSOPHY

After our arrival in Athens on 8 May, we gathered in the hotel at 7 pm for our first meeting. During this meeting, Professor Georgiadis introduced himself, as well as the different participants and the lecturer of the first week.

Prof. Georgiadis carried out the opening lecture, in which the history of the International Olympic Academy was shown. Founders and supporters who made its creation possible, IOA participants' expectation about their training in IOA Sessions and Seminars regarding the Olympic Movement, and the growth of these organisations in times of economic crisis, have been some of the aspects presented in this lecture.

After waking up in Athens the next day, we went straight to the Acropolis and the remains of the Temple of goddess Athena. Besides other monuments (e.g., Erechtheion), the masterpiece of the Acropolis is the Parthenon. An interesting aspect of this building is the optical illusion for the human eye: the pillars seem very straight, however careful measurement indicates they would meet eventually somewhere in Greek heaven. Our trip continued to the Zappeion, which turned out to be a very elegant building, almost self aware of the importance it played in the process of the modern Olympic revival. We continued to the Panathenaic Stadium, connected to the modern revival of the Olympic Games. There, Prof. Georgiadis explained to us the relevance of the modern Olympic Movement. All participants were impressed by the marble beauty when they entered the stadium and imagined how the Games must have looked like at their first modern revival in 1896.

Leaving the Corinth Canal behind us, we arrived at the impressive site of Epidaurus. This theatre, which is the best preserved from ancient Greece, is closely related to the Greek god Asclepius, who was the patron of medicine.

The next morning, sightseeing began on the Venetian fortress above the city of Nafplio. It provided an amazing view of both the hilly countryside and fertile

agricultural region, as well as the city located on the seaside. Next, we visited Nemea, one of the four places of the ancient Panhellenic Games. Prof. Stephen Miller has devoted his life and professional career and the archaeological works to Nemea since the 1970s. He was the best person to guide us through the ancient history of the place. Prof. Miller invited us to come over in the summer of 2020 to take part in the revived Nemean Games. We saw the stadium and the impressive tunnel, which was the entrance to one of the most famous sporting venues in antiquity.

We ended another fantastic day in Greece with our arrival at the beautiful premises of the International Olympic Academy in Olympia.

In the first lecture, Prof. Mauritsch gave a brief overview of the history of the Olympic Games in antiquity. The Professor gave us basic information regarding the Olympic Games, such as their mythology, specific language, the four Panhellenic Games and others. In the conclusion we could see the differences between ancient and modern Olympic Games. According to this we can regard as a similarity the great interest of the spectators, the fame of the winners, and the great meaning of justice and oath.

The next lecture from Prof. Mauritsch was titled: “Sources for Sport in Antiquity: Literature – Art – Epigraphy”. We got acquainted with various types of sources, namely: literary texts, inscriptions and artefacts. Professor Mauritsch referred during his lecture to selected extracts of specialist books and a large number of photos, which presented inscriptions and excavated items like “long jump holders” among others.

The third lecture was entitled “Ancient politics and Olympia”. We discussed the history of Ancient District Elis, city-states and their interests, Philipp II of Macedon, Alexander III of Macedon, Nero in Olympia. The most important concept of the lectures was that democratisation is a consequence of the foundation and expansion of the *gymnasion*; inclusion of the free born middle and lower class athletes as well as aristocrats and special athletic instructors (*paidotribai* or *gymnastai*) who were appointed by the city-state for the public and private *gymnasia*.

At 4:30 pm the Opening Ceremony of the 26th International Seminar on Olympic Studies for Postgraduate Students and the 15th International Session for Presidents or Directors of National Olympic Academies took place at the main hall. After the Olympic anthem, Prof. Georgiadis presented the history of the IOA, and introduced all participants of the sessions and the staff. After a

wreath ceremony at the monuments for Coubertin and Ketseas and Diem, the official group photo was taken on the marble stairs.

On 12 May we visited the archaeological site and the museum of ancient Olympia. The structure of the sanctuary and the main stages of archaeological excavation of ancient Olympia were explained to us, while we rested on the multi-millennarian stones of the site, in the shade of olive trees, like generations of students before us. Like in Nemea, a *diavlos* or running race was organised at Olympia's stadium. Later, we visited the Museum of Ancient Olympia and discovered a world of atemporal marble and ceramics marvels, which overlapped colours on the dusty stones of the archaeological site they had visited previously.

In the afternoon, we discussed the varying social status of ancient athletes and learned that they were professionals. For becoming a victor in the Games, they often would receive huge privileges in their respective city-states, for example honorary citizenship, tax redemptions, a statue, or life-long free food. Athletes who achieved outstanding, repetitive success were seen as heroes. Heroes were less than gods, but more than humans. Probably the most impressive example was the case of Diagoras of Rhodes, whose statue is erected at the bottom of the marble steps at the IOA. However, it is in the very nature of a competition that not everybody can win and we learned about the fate of the losers in the Games as described by Pindar. A defeat meant a shameful return to their home cities and some would even return during the night, so nobody could see them.

The first lecture on 13 May was conducted by Ms Erofilia Kollia, Curator of Antiquities of Ilia. She talked about the sacred truce during the Olympic Games in antiquity. Through the rich PowerPoint slides with photos, Ms Kollia showed a plan of a prehistoric dwelling in the Altis, the archaeological site of Elis, reconstruction of the statue of Zeus and the temple of Hera. The "Olympic Truce" – the *ekecheiria* put into force during the Olympic Games, as well as several weeks before and after the competition meant that coaches, pilgrims, guests of honour, and spectators from all over the Greek world were guaranteed safe passage in order to reach the main sanctuary in Olympia, as well as being allowed to return home safely.

The last lecture from Prof. Mauritsch was about "A Man's World". The ancient Olympic Games' athletes and spectators could only be men; women were not allowed to participate or watch. Prof. Mauritsch presented his project

in relation to gender equality problems and he explained some examples of women athletic events in ancient Greece. At that time, the main task of women in social life was raising children and weaving. They had no political rights. If a woman secretly tried to watch the Ancient Olympics and was discovered, she was sentenced to death by being thrown down from a mountain.

There was also a women's race called the Heraia. Every four years sixteen Eleian women weaved a robe for Hera and organised races where only virgins from Elis competed in three age classes. The distance was one *stadion*, but one-sixth shorter than the distance in the men's race.

THE MODERN OLYMPIC MOVEMENT AND THE SOCIO-POLITICAL ASPECTS OF THE MODERN OLYMPIC GAMES (MEDIA AND COMMUNICATION, MANAGEMENT, ORGANISATION AND MARKETING)

On 14 May, the guest lecturers for the week were Prof. Dr Norbert Müller (GER) and Prof. Dr John MacAloon (USA). Dr Müller is the president of the International Pierre de Coubertin Committee, who has dedicated his life to researching the founder of the modern Olympic Movement, Pierre de Coubertin. Since 1968 he has contributed to the academic literature on the Olympic Games. Dr MacAloon is an anthropologist and historian whose research focuses on cultural performance theory and substantively on the modern Olympic Movement and Olympic Games.

Dr MacAloon's lectures were about Olympism in the field of tension between individuality, nationality, and humanity. According to that, athletes were discussed as having multiple identities such as class, ethnicity, and religion, which are mainly unmarked (MacAloon 1999). On the contrary, three identities, and dimensions determined the sociocultural meaning of the Olympics but were formally marked by different symbols. The three dimensions are personality, nationality, and humanity and were reflected in the relevant Olympic symbols in the form of a personalized, nationalized, and humanized body of the Olympic athlete (MacAloon 1982). For example, an Olympic athlete from Greece would have a personalized identity by his or her name being displayed on their uniform. The nationalized identity would be the representation of Greece. The final identity was humanized, which is, for example, the Olympic five-ring emblem. A different order and display of the three identities determines all Olympic rituals. For example, whereas the Opening Ceremony inherits national symbols (Parade of Nations) and symbols of humanity (Olympic flame, anthem, and rings), the flame relay only emphasizes the dimensions of humanity and

individuality (individual torch bearers without national symbols). According to Prof. MacAloon, the connections and contradictions between these three illustrated identities are the main force behind the great popularity of the Olympics and the reason why it became a global movement. Therefore, Prof. MacAloon uses the three-dimension model as a general framework for dealing with the Olympics in sociological approaches.

The second topic discussed was the importance of hosting the Olympic Games. This was shown through different case studies and examples, in particular in terms of cultural exchange and the 1988 Olympics in Seoul, South Korea. One of the showcases was the remarkable Opening Ceremony, where the torch bearer was joined by different representatives from his country. Usually, the torch is carried in by one athlete. However in this case, multiple people were running behind Kee-Chung to show the nation as one (MacAloon 1994). Thereby the hosts also show the importance of the collectivist elements in their culture. It is also worth mentioning that Sohn Kee-Chung was selected to carry the Olympic torch inside the stadium. Prof. MacAloon concluded his time with us by challenging us to get back stage, to get involved and to actively seek ways to resolve the crisis that he pointed out to us within the Olympic Movement: the fact that there is a declining and alarming interest in hosting the Games. Our second professor for the week was Dr Müller. He discussed four different topics outlined below:

The first topic covered the historical dimensions of the modern Olympic Games, including the current dimensions that the IOC upholds during the Summer and Winter Olympic Games. He underlined 11 main dimensions: the Olympic cities, the Olympic sites, the sports events, the political context, and circumstances around the Olympic Games, Olympism, the symbols around the Olympic Games. Other dimensions are the commercialization of the Games, the shift from amateurism to the sponsorship system, the media and its role in the Games, the cultural and artistic dimension of the Games, the emancipatory development and the inclusion of women, developing countries and new sports in the Games, the environmental protection dimension, and finally the process of globalization of the Olympic Games. These dimensions were only presented to illustrate the evolution of the Olympic Games.

The second topic focused on the history of the Olympic Games (OG), and what relates to the coverage of the modern OG. From paintings, pictures, radio,

and TV (black and white and in colour). The lecture presented the first printed media from 1896, then the official films from Stockholm 1912, and later those from the 1924 Paris OG. Müller continued with the evolution of all the media aspects, such as the first TV broadcasting in Berlin 1936, the first satellite transfer signal in black and white for the 1964 Tokyo OG, the first satellite transfer signal that was in colour, during the Mexico 1968 Olympic Games, etc. These forms of documentation were what allowed for early scientific sport research on physiognomic movement patterns of American and European athletes. He also spoke about the first official participation of women in the OG in ice-skating event in London 1908. However, this participation was only symbolic as these women were the wives of the athletes and not athletes themselves. The Amsterdam 1928 Games was the first time that women were able to participate in numerous events, and competitively.

In the third topic, Müller presented a short history of the Olympic ideals, which originated from Pierre de Coubertin. First of all, he expanded on Pierre de Coubertin's background, education, and achievement, then he tackled the Olympic ideas in the early sources such as the English school systems. Müller provided further context about Coubertin by speaking about other, similar movements that took place around the same time, such as the International Red Cross which was founded in 1863, and the Esperanto Movement in 1887. Within this section, Müller underlined the value of sports as an educational means and how Coubertin wanted to change the French physical education through it. Coubertin was initially faced with much criticism and hostility by many French sports actors (parents, teachers, medical doctors) who rejected this idea.

The fourth topic centered around the ethical and educational aspects of the Olympic Charter and Agenda 2020. Within this framework, he discussed articles 1-4 and 6 from the fundamental principles of Olympism that cover many aspects of Olympism: joy of effort, educational value of a good example, social responsibility, respect for universal fundamental ethical principles, harmonious development of human kind, preservation of human dignity, the practice of sports as a human right, the Olympic spirit as mutual understanding and spirit of friendship, solidarity and fair play, as well as no discrimination of any kind.

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THE ETHICAL AND PHILOSOPHICAL ISSUES OF OLYMPISM AS WELL AS THE ATHLETES' RIGHTS IN THE MODERN OLYMPIC MOVEMENT

Monday, 20 May

Lecture summary: Professor Dr Konstantinos Georgiadis

The intervention of Professor Georgiadis was a twofold lesson. It started with guided visits of the sculpture of Diagoras of Rhodes and his sons, of Coubertin's stele and of the archaeological site of Olympia, which was followed by a formal presentation on "Sports Mega-Events, Legacies and Impacts" in the Athens 2004 Museum of the International Olympic Academy.

With regard to the guided visits, they were the occasion of reviewing the historical facts behind every site, stele or sculpture, but moreover to discuss and study the philosophy and the teachings underlying each of those. This is how we could discuss about the values of brotherhood, family, discipline, respect towards our relatives and parents, but also of human limitation and humanity embodied in Diagoras's sculpture; the teaching of humanity, limitation, fairness and equality bespoken by the temple of Zeus, the various myths related to the scriptures inside, and the ancient stadium; the very universal and pacifistic philosophy of Coubertin, embedded in its stele.

With regard to sports mega events legacies and impacts, after drawing a theoretical review on the definition of legacy and impact, we studied the case of the Athens 2004 Olympics and Paralympics. The legacy and impact of Athens 2004 Olympics and Paralympics were categorised in two types, especially the tangible and intangible ones. As for the tangible ones, we listed roads, bridges, stadiums, railways, hotels, accommodations and all the other physical acquisitions, buildings or renovations related to 2004 Olympics and Paralympics that were still used or usable after the events. As for intangible ones, we noted an

improvement of Greek's guest-friendly attitudes and skills, a strengthening of the national pride, and a collective attachment to the national history.

The conjunction of both these tangible and intangible legacies results in an unprecedented blooming of tourism in Greece (from 14 million tourists per year in 2004 to 25 million in 2015).

Tuesday, 21 May and Wednesday, 22 May

Lecture summary: Professor Dr Irena Martínková

The ethical and philosophical issues of Olympism as well as the athlete's rights in the modern Olympic Movement.

Lectures took place in the Athens 2004 Historical Archive Lecture Room on 21-22 May 2019 during the 26th International Seminar on Olympic Studies (IOA, Ancient Olympia, Greece). The module imparted by the academician was about sport, philosophy and ethical issues of Olympism and athletes. The main discussion focused on three main topics:

- Instrumentality in life and sport
- Authenticity in sport
- Death in philosophy of sport

The discussion began with the clarification of how sport can be analysed from the philosophical point of view. In this regard, she highlighted her work focused on phenomenology using Heidegger as her main theoretical framework. The previous was important to make a difference from the analytical perspective of philosophy.

Still, in a phenomenological perspective, she discussed the definition of sport as a concept characterised by the following elements:

- Sport as a human experience
- Rules
- Physical activity
- Skilled
- Institutionalised
- Competition/Contests

She defined instrumentality as “means to an end”; the way to do things in order to achieve something. Related to sport, it means “to overcome an

opponent". Also, the end of sport can be observed in two different ways: as intrinsic (sport by itself) and extrinsic (sport for fame, money, entertainment).

According to Professor Martinkova, authenticity of sport requires to make a difference between the authenticity in an ontic/empirical and an ontological one. The first one aims to define the concept in individual means. The second one claims to find a universal structure of authenticity in sport thought which individuals can affirm the performance of "true sport". In summary, we can understand phenomenology as describing the structures of experience (e.g. the experience of practising sports), neither individually nor subjectively.

Finally, death in philosophy of sport is considered as a taboo. Thus, death must be understood not as the end of life but as part of it. As human beings we have a mortal and finite existence which is why choosing becomes the key to live in an authentic way. This is related to the fact that each one of us is responsible for our lives and to the others. Through sports it conducts us to the later discussion of Olympic values such as respect, friendship and peace.

Thursday, 23 May, Friday, 24 May and Saturday, 25 May

Lecture summary: Professor Dr Yannis Theodorakis

Professor Dr Yannis Theodorakis works at the School of Physical Education and Sports of the University of Thessaly in Greece. He specialises in Sport Psychology. During these three days, we had the lectures and sports activity together. Four lectures, from "The role of sport and exercise on addicted behaviours" to "The Psychology of doping in sport and exercise settings: changing attitudes toward doping", the topics mainly focused on the ethical issues and social values of the Olympic Movement.

In the first lecture, by showing us some stories of Olympic role models who embodied fair play and sportsmanship, he encouraged us to think about the concept of "all different, all equal" through sports and realise the important values behind these stories, then how to promote the values in society through education. In the second lecture "What we learned from Rio 2016", he emphasised how sports and the Olympic Movement could play an active role in social inclusion and intercultural education so as to deal with problems like the refugee crisis and made us to think of inclusive ways but not exclusive ways in sports education.

In the second and third lecture, we discussed about how Olympic Games could help to promote the idea of gender equality in sports and shared with us his opinions about Olympic education and the Olympic Education Programme in the Athens 2004 Olympic Games. In the last lecture, he presented his study on changing attitudes towards doping behaviour from a psychological view, and through a debate discussion about the doping dilemmas on both the athletes and the significant others' sides, we thought doping issues might not be easily solved while educational programmes against doping would be very important for change. Besides these lectures, some team building games were undertaken, with which we felt the collaborative and inclusion spirit through sports.

Thursday, 23 May, Friday, 24 May and Saturday, 25 May

Lecture summary: Professor Dr Matthew Llewellyn

“The ethical and philosophical issues of Olympism as well as the athletes' rights in the modern Olympic Movement”

First topic: Nationalism and the modern Olympic Games

The Olympic Games are international events in which human excellence and sporting performance are expressed. Also, they are a platform for demonstration of the nationalism identity both among sports athletes and supporters. For example, in Greece, the Olympic Movement was arising with the participation of Spyridon Louis, pride because of his victory in the Olympic Marathon that have awakened a sense of national belonging. In this sense, the athletes compete as representative of their nations-states.

However, for Baron Pierre de Coubertin, the modern Olympic Games were conceived for the promotion of friendly internationalism and to be universal. They are a platform which brings nations together. In this way, internationalism is supposed to oppose to nationalism.

Nationalism is expressed in these following ways:

- The Olympic athlete or team incarnate their nations and share the same feelings in victory and defeat
- The symbolic value of victory and medals: nation competes against nation and wants to win gold medals in order to affirm their supremacy

(economic, technical, logistical, political and innovation), on the international scene (for example: Nazi regime in the Munich Olympic Games in 1936; United States of America against USSR in the Cold war)

- The IOC has a diplomatic power because it recognises nations and states (the IOC is considered like the most powerful organisation in the world after the United Nations and is illustrated in the Olympic diplomacy: participation of the two Koreas in the same event)

Second topic: Amateurism and Olympic Games

According to Baron Pierre de Coubertin and “his readings”, amateurism came from Ancient Greece. In the 1850's, the idea emerged in Victoria Britain and officially in 1894 at the time of the International Athletic Congress where there were only aristocrats. Coubertin recognised the importance of amateurism among influential European and North American countries.

The Olympic Charter regulates amateurism and provides in its articles for the possibility of being excluded from the Games in the event of non-compliance with Rule 26.

The notion of amateur was defined as “any individual who has never participated in a competition open to all comers, nor competed for a cash prize, or for a prize of any amount of money regardless of its source, specifically from admissions to the field –or with professionals– and who has never been, at any time in his life, a teacher or paid instructor in physical education”.

However, disagreement exists between countries and sport federations about amateurism, which is why Coubertin entrusted the ISFs to define it on a case-by-case basis. In this regard, Jim Thorpe, winner of two Olympic medals at the Olympic Games of Stockholm was stripped of his medals for violating amateur rules.

Contrary to what we might think, Olympic amateur games were at the beginning reserved for the elite classes: gentlemen who played in a certain way, and any sports were excluded (shooting, fencing, horseback-riding), because coaches received money.

Then, the amateurism system was beginning to lose its meaning with:

- The rise of shamateurs. They call for the liberalisation of the amateur code in the age of modernity and receive payments, living stipends and financial award (example of Paavo Nurmi).

- The methods of totalitarian States who paid their athletes in order to perform in competitions and show their supremacy.
- The Winter Games: athletes were paid by companies and rules are not respected.

Considering this, Avery Brundage defended amateurism against professionalism in saying: amateurism has to be fixed, immutable, and timeless ideal. But, lacking administrative ability, the IOC had difficulty enforcing Article 26 of its Olympic Charter. To overcome the issue, Brundage led his own survey to research and prohibit the athletes who received money to play (the Canadian skater figure Barbara Anna Scott), or took benefit from valuable gifts or nominal employment.

At least, the ending of the amateur ideal was coming with the emergence of commercialism, marketing and TV rights. Moreover, a growing faction within the IOC calls for a liberalisation of the amateur rule. Samaranch made a revolution within the IOC and accepted the professionalisation of the athletes and games. For example, in 1988 at the Los Angeles Olympic Games took place the first professional tennis tournament with Olympic medals. The Barcelona Olympic Games will put an end to amateurism and the federations have gradually become more professional.

Today, the IOC is rewriting history and giving back the medals to the people it took them from (Turkish wrestling athletes in the 1950s, banned from the Games because they had been paid by government funds). Horses, boats have lost their amateur status because of marketing. But the IOC preserved a few elements of the spirit of amateurism (athletes are not paid by the IOC and the values of amateurism sport are defended and promoted).

“Olympics, Politics, and Race: Dennis Brutus and the South African Non-Racial Olympic Committee in Exile, 1966-1970”

During the history of physical culture, the terms of the Olympic Movement and how political and race issues are involved in them; for example, the case of Mohammed Ali in the USA.

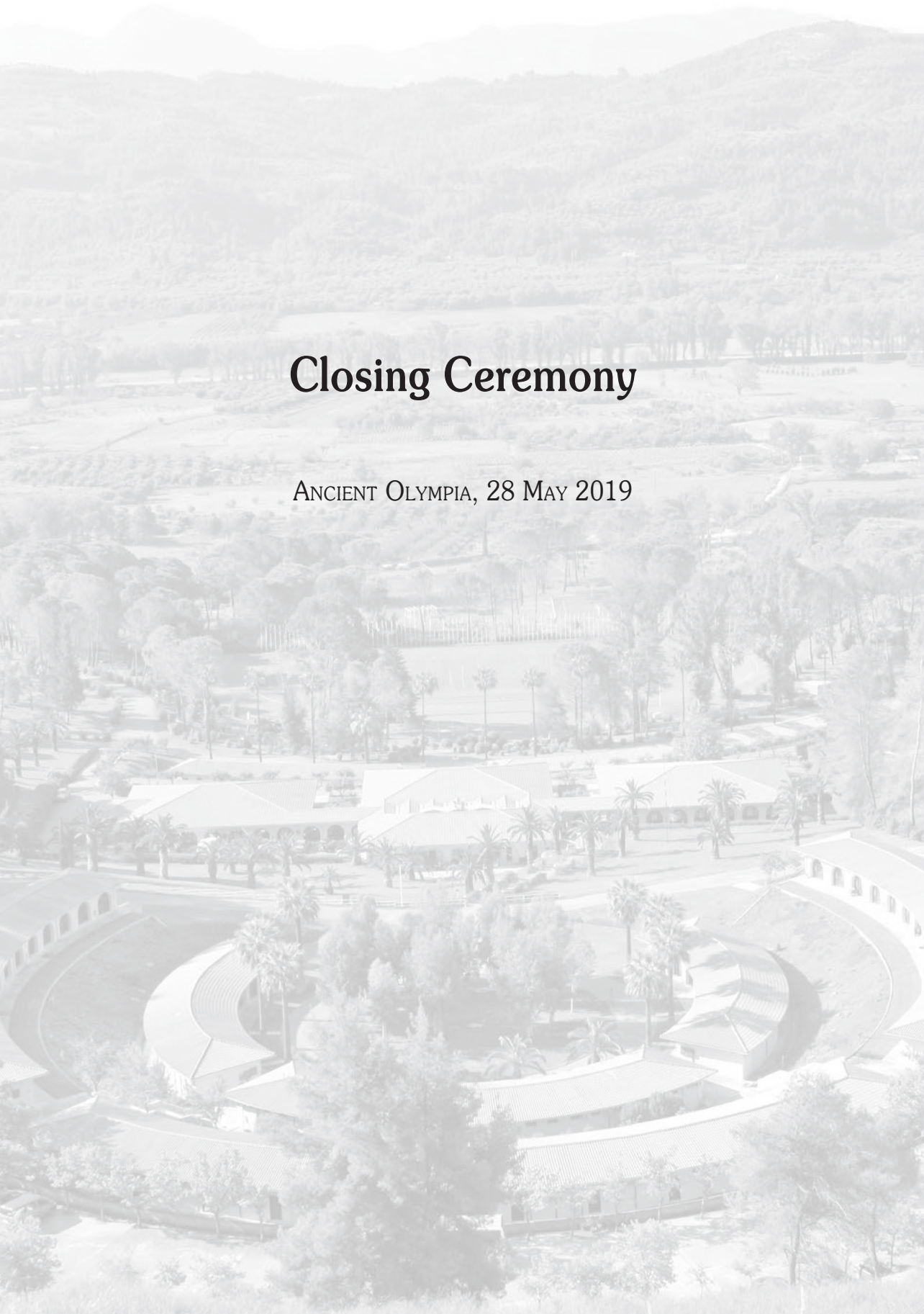
However, during this lecture the main focus was related to the South African apartheid which lasted from 1948 to 1994. Apartheid was a movement that followed the idea of the separate development of the different racial groups in South Africa. The philosophy of apartheid followed the perspective of a setting of rigorous rules established by the local law to methodically separate the population according to race. Sport during apartheid was not the exception, because

during this time the participation was concentrated only in the white population living in the country. To counteract this circumstance various anti-apartheid movements were initiated by different protest groups in South Africa. In turn, different ways to sanction this country were proposed such as: i) financial sanctions, ii) denial of the visa and, iii) cancel foreign investments.

In this sense, sport began to be analysed also as a way to pressure the South African government to end these practices. The experts at that time understood that sport had for white South Africans an importance akin to religion and decided to look for ways to punish them by means of it. One of the figures that started this activism was the scholar Trevor Huddleston who made it clear through his statements that the existence of apartheid in South Africa was tangible and mentioned that it would be through sport a productive way to raise awareness of the world of his presence in said country.

However, it was the presence of Mr. Dennis Brutus that would change the history of sport in South Africa through his protests, which he made inside and outside the sports facilities. However, his path to success was not easy, during which he was imprisoned and attacked in different ways throughout his life in South Africa. He was convinced of his ideals against separation through race, in that he communicated with the IOC and when he obtained a negative response, he decided to create his own organisation that in his idea would be a true representative organisation of the country.

Finally, he left South Africa after a long period of imprisonment and went into exile in Britain. From there, together with another group of activists, they managed to carry out different activities to boycott the sports presentations of the South African white teams. Subsequently the IOC after a long process of pressure at different levels suspended South Africa of all activity in the Olympic Games, until they restructured their organisation to be accepted again.

An aerial photograph of the Ancient Olympia archaeological site in Greece. The image shows the ruins of the Temple of Zeus, the Pagan Altar, and the Temple of Hera, surrounded by lush greenery and palm trees. In the foreground, there are modern buildings and a large, curved, semi-circular structure, possibly a stadium or a modern reconstruction. The background features rolling hills and mountains under a clear sky. The text "Closing Ceremony" is overlaid in a large, bold, serif font, and "ANCIENT OLYMPIA, 28 MAY 2019" is overlaid in a smaller, bold, serif font below it.

Closing Ceremony

ANCIENT OLYMPIA, 28 MAY 2019

CLOSING ADDRESS
on behalf of the Seminar's Participants
by Seyyedeh Shima MOUSAVI GARGARI (IRI)

It is a great honour for me to express my gratitude on behalf of all the participants of the 26th International Seminar on Olympic Studies for Postgraduate Students.

First of all I would like to thank the International Olympic Academy for providing this unique opportunity. And also special thanks to IOA honorary dean Prof. Konstantinos Georgiadis for having us here; we learned so much, not only from his experiences and knowledge but also from his charismatic personality.

We had worthy educational moments in IOA and we learned a lot from the world class professors from all over the world. I would like to thank the professors, for sharing and conveying their knowledge with us. The things we learned here will be an asset for the rest of our lives.

In particular, I would also like to thank Nikos for his patience and kindness and the excellent work he has done as the coordinator. He created a special environment of respect and friendship and we will never forget his kind and smiley face. And also special thanks to Gina for organizing everything for us from the beginning to the end. I will never forget the time that I received her email with the acceptance. I would also like to thank George for being around us and helping us. And last but not least, many thanks to all of the Academy's tireless staff for all of their effort and who made our stay here even more pleasant.

The IOA has provided the environment for us to come together as a group from each of the five continents and different countries around the world in order to experience the Olympic spirit. Now we all feel more educated about the Olympic Movement and encouraged to promote the Olympic idea and bring our knowledge in a direct way to our countries. By doing this we can have an impact on the dissemination of the Olympic Movement in society.

Finally, I would like to thank you all, my friends, for the respect you showed

to each other. We lived and united here as a family with this belief that we are equal with each other despite the diversity in gender, language, age, religion, ideology, different life experiences and opinions and above all nationality. We did sport activities and don't forget that I am the table tennis champion of the 2019 seminar. We shared our innermost moments with each other. We lived together for a couple of weeks in peace and proved that it is the nature of human beings to always embrace peace. We shared our cultures through the cultural nights, as if we lived in each other's countries for short but everlasting moments.

We have made lifelong friendships and unforgettable experiences and all these precious moments will remain in our minds, forever and always.

CLOSING ADDRESS

by the Coordinator Nikolaos PAPACHARALAMPOUS (GRE)

Dear Mr Georgiadis, dear Professors, dear staff of the Academy, dear Olympic friends, we are almost at the end of our session, which has proved to be successful and of course valuable in many ways for each one of us.

First, I would like to express my gratitude towards the IOA as an institution, for providing us the precious opportunity to come here and become part of their big Olympic family. In 2016, I had the honour to participate in the International Seminar for Postgraduate Students. Today, three years later, I have the even greater honour to come back to this special place, as coordinator of the new participants at the 26th International Seminar on Olympic Studies. Although it has been a big responsibility, I assure you that it was truly a pleasure for me to be here with all of you and spend a wonderful and productive session together. I would like to thank yet again Mr Kostas Georgiadis and of course the tireless staff of the IOA, for all their effort and involvement during our stay in this beautiful venue.

The IOA has provided the perfect surrounding and environment for us, to unite as a group of people from 19 different countries all around the world, to experience the Olympic spirit and to discover the origins of the Olympics in the place they were born. We have also had the opportunity to visit the most renowned archaeological sites of the ancient Pan-Hellenic Games and become familiar with the magnificence of ancient Greece. The chance to live, work and socialise with world class professors, some of whom also began their Olympic journey in a session like this, was another thing that we really appreciated. During this seminar, we have been exposed to many areas of Olympic Studies that widened our minds to the big and complex field of Olympism, in an environment free from the prejudices of race, religion, language, age, gender, or political views. But the most valuable experience of all was the cultural diversity of this unique group of people. Being a part of such a group is definitely

a once-in-a-lifetime opportunity. We have developed career-long academic contacts, but more importantly, we have created lifelong friendships, and now it is wonderful to know that we have a friend and a place to stay in nearly every corner of the globe. As young and active people we have now the obligation to bring our knowledge to the world, to spread the Olympic ideals and to share our research and new ideas throughout our communities, our countries and abroad in an honest and direct way. Through that we can have an impact on the progress of the Olympic Movement in society and, who knows, maybe one day some of us will be back here to teach the next generations.

Closing my speech, I feel the need to say that regardless of the path we choose, whether we teach in schools and universities, or work in management and business, or try sports and train athletes, our shared values of fairness, joy of effort, peace and mutual understanding will always be with us.

CLOSING ADDRESS
of the Seminar Proceedings
by the Honorary Dean of the International Olympic Academy
Prof. Konstantinos GEORGIADIS

Dear friends, dear colleagues,

For 25 years now I address the students at the closing ceremony of the works of the International Seminar on Olympic Studies for Postgraduate Students, reviewing the work done.

This Seminar was the shortest ever, lasting only 23 days; it was held in May after so many years and only a limited number of students (25 students from 19 countries) had the opportunity to attend.

My personal estimation is that we close today the works of the Seminar leaving a positive legacy for it. Your high scientific level created high standards for lectures and dialogue, interpretation of facts and also disputes on opinions and views in the academic environment.

Moreover, the combination of experienced supervising Professors with great scientific work in the field of the Olympic Studies enriched the works of the Seminar.

As I informed you in our first meeting upon your arrival, your participation in the Seminar involves “experience based, knowledge based and sport based learning”.

I hope that through your short participation you have become aware of the potentials and the educational opportunities that the educational philosophy of Olympism offers us in order to create a better world. Our differences are the ones that actually brought us closer to each other. Different cultures, different religions, different languages, traditions, ways to express ourselves, ways to express our happiness or sorrow are behaviours and expressions that you showed understanding and respect.

Moreover, each one of you has done something special for the Seminar.

Krystian has contributed greatly through his experience and work on Olympic legacy, both tangible and intangible. Raul has provided his significant background in the history of Olympism. Manal has shared with the group her passionate and creative ideas for peace promoting. Shima, Sebastian, Roland, Fernand and Mariia have showed that Olympic Studies can widen our minds and bring nations closer. Zhuo and Yuting, together with Fang-Yi and Hsin-Yi, have managed to overcome difficulties and proved that people can live in harmony under the scope of Olympic ideals, free from the prejudices of race, religion, or political views. Marlena, Pedro Danilo, Bjorn and Juris from Latvia have significantly contributed to the mutual understanding and coexistence between the participants coming from different cultural backgrounds, both during the lectures and the every-day life in the IOA premises. Ozgun, along with Hans, Darko, Michael and Mihăiță Alin have assisted to organise sport activities, which have strengthened the bonds of the group. Also Uzma, Thabata and Brittany have introduced martial arts to the participants and proved that any gender discriminations can be surpassed through sports. Rabih has offered his experience and leadership skills to ensure the success of trips arranged which made the free time of participants equally constructive for the building of relationships within the group.

Dear colleagues, diversity should not frighten us in an era when the migration issue becomes more intense. The IOC and the Olympic Movement sent their own message to the humanity during the Olympic Games in Rio. Sports can become a social workshop of coexistence of various social and racial groups.

You should transfer the knowledge you acquired here in Olympia to your countries so that each one of you will create their own workshop of humanism, supporting the educational philosophy of Olympism with actions and works.

I would like to thank you for the very good cooperation and the respect you showed to the IOA, the Supervising Professors, your coordinator and the IOA staff. I would also like to thank Nikos, Gina, Vaggelis, Konstantinos and George for their great contribution to the Seminar.

I wish you all the best for your future.



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